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ART. I.—*History of the Modern Styles of Architecture*, by James Fergusson, F.R.S., M.R.A.S. London: John Murray, 1862.

MR. Fergusson has shown very clearly, if not for the first time, that architecture is not so much a pure art as an application of art to useful purposes, and that the great mistake of the modern styles arises from the notion that architecture is as purely art as painting or sculpture. To those who know what Anglo-Indian architecture is, it may seem foolish to imagine that a too exclusive attention to the artistic qualities should have had the effect of destroying all grace and beauty: but there can be little doubt that, if the Military Engineers who have designed our churches and public buildings had considered more exclusively the purposes for which those buildings were intended, they would have produced results more worthy of their talents.

The argument has been often used with reference to buildings in England, but it may be applied with at least ten-fold force to Anglo-Indian architecture. Men of the greatest taste, and of Engineering talent which would have fitted them for producing works worthy to be compared with London Bridge, have, when called upon to design a church for 200 people, *invented* buildings which bear a much greater resemblance to ornamented beer-chests than to the mediæval churches which they really strove to imitate; nor is the cause of this so much to be found in deficient study of the originals,—though in that respect, as was natural in India, they were lamentably deficient,—but in the fact, that they only attempted a superficial or exterior imitation, whereas the only true architecture is founded on a careful study of the requirements of edifices, supplemented by a knowledge of the principles of beauty. We do not mean to under-estimate the effects of the Gothic revival in England, or of the second-hand

Gothic revival out here. There are some, we believe, who have so far entered into the Gothic architectural feeling as to be able to plan true buildings in that style, and it has been satisfactorily shown that, for English purposes at least, the Gothic style is not very far from what is required both for Ecclesiastical and secular buildings, but even those who have done most to prove the applicability of that style to our houses, churches, and public buildings have, as it appears to us, begun at the wrong end. It would have been more satisfactory if it had been found that an honest and independent attempt to plan useful buildings on æsthetic principles had resulted in the establishment of a style resembling the Gothic, because by proceeding on this principle, all would have been convinced that nothing which could militate against good taste or convenience had been introduced merely, because it was an essential or seemingly essential part of the style of architecture which the designer loved.

Nor can the public in our estimation be considered wrong in such a suspicion. It is our belief that for half the features of a modern Gothic building, the designer can give no better reason than that it is Gothic. He cannot say that they are beautiful, for some are manifestly ugly, nor useful, for he cannot tell their use. His best argument is that they *must have been* useful, because the Gothic in its prime was a natural style of architecture into which nothing could by any possibility have been admitted which was not required either for beauty or use.

The educated and refined modern cannot be inferior in æsthetic capacities to his ancestors. Nay, we feel convinced that the beauties of Gothic architecture are more deeply and even more widely appreciated now than in the days in which it flourished. But still it can no longer be denied that a correct taste in these and similar subjects is more rare than formerly. Taste does not now come so naturally to the uneducated. The rustic of Edward the Third's time would have duly admired a touch of plainness which would only be despised by the modern ignoramus. Yet this does not prove that the common people of England possess less power of acquiring taste now than formerly; it only shows that a correct taste is now *more difficult to acquire*. Questions of this kind have become much more complicated from the variety of kinds which come under our consideration. Different styles of beauty founded on different principles perplex our judgment, a wider range of view makes us less dogmatic. The beauty of the Egyptian portico, the Indian shrine, the Greek temple, the Gothic cathedral are all different, and baffle comparison, and it is no wonder that the human mind, in which

novelty is a necessary element of admiration, should be distracted amidst such a world of riches. The man who has looked upon a hundred styles is much more unfavourably circumstanced as regards the formation of a taste than the man who judges between different specimens of one style, yet his opinion when formed is an evidence of much more intellectual power, and the uncertainties of modern taste are as much to be preferred to the certainty of ancient taste, as the doubts of the modern educated Hindoo to the complaisant dogmas of a village priest.

Further, it cannot be doubted that the wide range of our subjects of study excludes many who would in another and more ignorant age have been successful workers. Superficiality of study is the natural result of a too enlarged field, and men of ordinary minds are contented to follow any prophet who will give an opinion, when they see that the best and wisest are, though it be but temporarily, bewildered. Thus it is that the sceptic in religion is found a thorough believer in spirit-rapping. It is, however, among the compound arts, as architecture, pottery, and furniture-making, that this inability to grasp the truth under difficulties is chiefly manifested. The pure artist has a simpler *beau idéal* to contemplate. His height of excellence is one for all the world. The consequence is that, though modern discovery and modern thought have placed stumbling-blocks even in the way of the painter and sculptor, and thrown them back in despair on nature pure and simple, the retrogression of fine art has never equalled that of compound art. The sculptor and painter have never been or felt themselves such utter failures, as architects must in their hearts acknowledge themselves to be. The Medicean Venus would not be out of place even in the Capitol at Washington, but the Parthenon is absurd anywhere except on the Acropolis.

Mr. Fergusson attributes the decline of architecture to the fact that people now-a-days treat and study it as a fine art, whereas wherever it has flourished, it has been treated as a useful art only. We think that this is true with a modification. In our opinion it is more true to say (though even this does not embrace the whole truth) that the reason why it has declined, both amongst professional architects and amateurs, amongst people of the greatest æsthetic capabilities as well as amongst people who have scarcely received a liberal education, is because the art is compounded of two separate principles which are seldom studied together. Whilst one set of architects confines itself to bare utility, the other refuses to acknowledge any object but simple beauty. No honest attempt is made to combine the two. We do not say that in England such attempts

have never been made; but certainly the movement has not extended to India. But into the causes of the decline of architecture, we shall enter more deeply further on.

Let us try to find out some of the principal faults in an Indian Gothic church of the kind that abounds throughout Lower Bengal, and of which every reader must have seen examples. Let us seek for them not as Gothic purists, not even as people who have ever seen a real Gothic church and learnt to admire its picturesque outline and its beautiful detail. Let us come simply as people who are to pay for a large building in which we intend to sit, and at which we and every one will be compelled to look; a building which we are anxious should be beautiful and at the same time convenient, which should be *very* lasting without being ruinously expensive. Let us in fact view it merely in an enlightened economic spirit, such as should animate the Government or the public when it undertakes works of this kind.

The first fault is that all the roofing of the structure is composed of wood, the most destructible of materials in this country. But in the verandahs and the porch the wood is often the only support to a considerable quantity of superimposed brick-work. We have most of us seen the beams bending under its weight, the masonry above cracked and displaced, and the roofs leaking. Sometimes the beam gives way altogether and seriously weakens and shakes all contiguous parts. It is almost impossible to change a beam in such a position without risk of damaging the masonry resting on it,—which is not even constructed in the form of a flat arch to relieve the frail support. Such a structure is, economically speaking, the very worst possible;—where wood and masonry are to be combined, the latter should clearly be quite independent of the former. A brick tower with a wooden steeple is a good and often ornamental structure, but what should we say to a wooden tower with a brick spire? Even in St. Paul's, where Sir Christopher Wren sacrificed every thing (except beauty of outward form) to lightness, and the large dome is made of wood, whilst the small cupola above is of stone, a brick cone within the wood-work forms the real though concealed support of the latter; and as if ashamed of such expedients he has carefully concealed the wood. Yet in Calcutta not only our private houses, but Government buildings, the palace of the Viceroy, even the churches, are all so constructed, that portions of the walls rest on a foundation which vibrates with every salute from Fort William, which warps, expands, or contracts with every change of temperature, which is always, if we may use such an expression, in a state of gradual giving-way. It is

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absolutely impossible that brickwork, resting on such a base, should remain sound for a day. As moreover wood is more perishable than brick, such a method of construction is, in effect, to reduce the more permanent and expensive material to the level (as regards durability) of the less. It would be far better and cheaper to build with wood alone; while as regards beauty, it is absolutely impossible that a mass of cracked brick wall, resting on a bellying plank, should be beautiful, or even neat. It is slovenly, mean, and unscientific.

There is one building, and only one building, we imagine, in the world, of any architectural celebrity, which has been built partly on a method of construction resembling this, and though that building is the youngest of three all resembling each other except in this one respect, it is the only one which has become a ruin. We refer to the Temple of the Sun at Kanarak, commonly called the Black Pagoda. Its ruins form one of the most impressive sights in India; Egyptian in their contour and magnitude, Hindoo in richness of detail, they haunt the imagination of every one who beholds them. So vast are they, and apparently so solid, that their present condition is usually attributed to an earthquake. In all probability, however, it was merely owing to the faulty construction of the edifice. The builder, intent on making a larger structure than the rival temples at Pooree and Bhubaneswar, and, unacquainted with or rejecting the arch, was unable to find stones large enough for the flat interior ceiling which underlies the hollow pyramidal outer roof of the temple. He therefore stretched long iron bars across, and on these placed the ceiling of huge and heavy stones. These iron bars thirty feet long must, by their expansion and contraction, have worked their sockets loose, probably cracking the whole building. At last they fell with their ponderous load, bringing down three quarters of the temple at the same time.

Langora, (the builder), however, used iron in such masses as made it, in his day, a not ignoble substitute for stone. He would have despised wood.

It is to be hoped that the superposition of masonry on wood-work in public buildings will not any longer hold its ground in India. Even in private buildings in which the only economical condition attended to is mere cheapness of first cost, it is essential for the safety of the occupants that the weight on the beams should be lessened as much as possible by relieving arches. These might be of any pitch, and would in the hands of a man of taste and architectural feeling, become a pleasing feature in a design, perhaps the origin of a new style of Indian domestic architecture.

The construction of the roof is a shade better than that of the verandah. The ordinary flat Indian roofs under certain circumstances are not without their advantages. Where, for instance, it is the custom of the occupants of a house to spend the evening on its roof, as it is in the North-West, and even amongst natives and Eurasians in Bengal, a flat roof is convenient, and no flat roof is so easily constructed as with beams of wood. But consider their defects. They always need repairs; they sometimes fall down on the heads of the unhappy occupants. They are neither safe, watertight, durable, nor beautiful. Their simplicity is their only recommendation, and in reality that simplicity is only barbarous. It is quite unworthy of a scientific nation. It is perhaps architecture, but it is of a rude and uncultivated kind. Yet we not only allow our houses to be built in this manner to our constant inconvenience, but actually allow its introduction into monumental edifices.

The manner in which the construction of the roof of a large Indian church or public building is effected, is indeed almost childish in its utter rejection of skill or knowledge. In the largest of the Calcutta churches, the supports of the roof are the same simple beams laid from wall to wall which are to be found in every cook-room, and the use of tie and truss would probably have been rejected as undignified by the architect, though they would have enabled him to widen his church and give it a far stronger and more durable covering. By a good arrangement of subordinate parts a pleasing effect could doubtless have been produced. It is true that in Calcutta the churches are chiefly in the Grecian style, and though no one knows how Greek temples were roofed, the architects probably thought that flatness was a necessary character; but in the Mofussil, in so-called Gothic churches, what are we to say of a horizontal roof without a break in the monotony of the beams, except that it is as opposed to the spirit of the style, as it is expensive; that it is originally liable to destruction, intrinsically ugly, and inconvenient where space is required?

The breadth of Indian churches built on this plan is limited by the length of procurable beams. They are consequently, for the most part, inconveniently long and narrow.

The most important part then of the structure of Indian public buildings is essentially of a bad nature, and we are inclined to believe that, until the mode of constructing and supporting roofs is changed, no satisfactory public buildings will be produced. In architecture not of a monumental character, much instruction will probably be obtained from the constructions for railway purposes now being carried on all over the country.

As regards for instance the legitimate use of iron in the various forms of which it is susceptible, the use of many kinds of tiling, the composition of bricks, and the best modes of protecting them from the influences of the climate, many useful hints may be picked up for the manifest and considerable improvement of our domestic buildings. But for buildings which are designed as monuments, for churches, town halls, courts of law, public hospitals, palaces, and memorial halls, no mere engineering works can serve as examples. On the contrary their exclusive study is likely to mislead. For as we asserted at the beginning, it is from the separate contemplation of the useful and of the beautiful in architecture, which has rendered it difficult to combine the two qualities, so that neither shall be sacrificed in the least degree to the other, that modern architecture has so grievously suffered.

As regards the advance of Anglo-Indian architecture, perhaps the most disheartening circumstance is the complete or almost complete neglect to study the remains of Hindoo and Mahomedan works in India,—the neglect, we mean, to study them from an architectural point of view. These works are acknowledged by all to be most beautiful. They are sketched and sketched again by enthusiastic artists. Their loveliness, unlike the more recondite charms of Greek buildings, is appreciated by the most uncultivated as well as the most refined. As studies for an artist, every painter acknowledges their worth, yet architects treat them generally with profound contempt as studies of building. Until Fergusson extolled the construction of the dome of the tomb of Mahomed at Bijapur above all the domes of Christendom, no one ever thought about the matter. Nor even since that time do we suppose that any architect has ever thought it worth his while to go and see it, or even obtain its measurements. Of the causes of this carelessness, it is unnecessary to speak; let it be sufficient to say that an indifference to *construction* has pervaded all our study of foreign styles of architecture, however rich in this respect.

If then it be granted that the Anglo-Indian style of roofing is faulty, and if it be averred in excuse that it is difficult to find out any other adapted to the climate; that English methods notoriously fail, and that the best Engineers are at their wit's end; how extraordinary must be the prejudice which refuses to search through the length and breadth of India for examples of a better style. If our own style were all that we could desire, graceful and elegant, yet not to be cavilled at by the most practical Engineer for inherent weakness, unnecessary weight, waste of mechanical power, or need of constant repair;

we might yet, for mere variety's sake, for the sake of engrafting one new beauty on our almost perfect style, borrow here and there an idea from the erections of the former dynasty. But can we really with complaisance spread our dreary flats of mud and tiles near the marble splendours of Shah Jehan? Can we, in despair for a roof, as we are, afford to despise the roofs of Bijapur?

The buildings of the Mahomedans in India are precisely of the kind of which we so much need examples. They are most of them public buildings built for ornament as well as use. They are necessarily adapted to the climate, for they are the productions of artists who have known no other, and who were unbiassed by the sight of buildings in any Northern style. They are of immense solidity and strength, and of singular beauty. Their study in India, then, seems to be imperatively required from all who wish to improve modern Anglo-Indian architecture, but it must be understood that this study should not be of the form alone or chiefly. It is the anatomy of the construction and the principles of its decoration from which we have especially to learn, and which we should diligently study till they are completely mastered. This is no easy task. Many will fail before they accomplish it. It has hardly as yet been begun.

It is, however, the only kind of study from which the slightest good can be expected. It is no new thing to have studied more or less superficially the forms of Mussulman architecture and decoration. The Ochterlony Monument, the little kiosks at the corners of the tank on the Maidan, are familiar examples of what can be achieved in this way. They are only fit to be laughed at, yet the people who built them were probably far above the average in taste. Captivated by some Mahomedan building, or perhaps by the forms of the style generally, they did their best to reproduce it. But this method is always unsuccessful in art, as in science. It is principles and not appearances that must be grasped, and as those principles are of universal applicability, they will never lead us into incongruity.

The points, then, to which the student should direct his attention, are not so much the peculiar curve of a dome or arch or the elegant turn of a moulding, the rich arabesque of a window, or the light grace of a pendentive. These things may furnish him with hints, perhaps, indeed, inspire him with lines and combinations of lines of beauty such as he never dreamt of before. But they can none of them bear transfer, as they are, without incongruity. They must all be, as it were, absorbed and re-coined by the architect who wishes to make good use of them. At first especially the forms should be avoided. The student should restrain himself, and be ascetic in respect of

them; his eye refusing to be captivated by outward appearances must look through them to the generalities beyond,—the method of employing colour in the blaze of an Indian sun, or in the gloom of Indian shade;—the admission of light, in other words, the great subject of window apertures;—its exclusion, or the question of shutters;—the protection of the edifice from wind and rain, from heat and cold;—the most effective points of ornament and plainness under the conditions of the climate;—these are some of the points which it would be most useful for us to know, and about which we are most lamentably ignorant. These are points moreover which the Mahomedan architects knew perfectly, and were able to treat in the most ornamental and elegant manner conceivable.

But it is not merely in India that instruction in Anglo-Indian architecture is to be obtained. In all countries where the climate more or less resembles India, hints may be obtained, and even principles struck out. The Egyptian and Hindoo architectures are of the least use to us, because their principles of construction are so primitive, and consequently so wasteful and expensive, that we, as a scientific and civilized nation, could never adopt any of them with propriety. But even from these, as regards decoration merely, immense results might be gained from careful and conscientious study.

But it is in Italy and Spain that the architect who is desirous of adapting the Gothic style to India, may perhaps find most easily what is required for his purpose, whether for public or private buildings. To those who have seen the arcades of Italy, so exactly what our verandahs should be but are not, it seems wonderful that such a feature has not found its way here, or rather that, having once been *introduced* by the Mahomedans, it should subsequently have been *rejected* by the English.

As regards the Gothic of England, though it has departed further from a Southern type, it still possesses many features by no means to be rejected in a hot climate. It is, however, strange that in Indian imitations none of these peculiar features are ever admitted; whilst the parts which could best be dispensed with—the large windows, for instance,—are considered essential. One obvious cause of failure arises from the taking for examples buildings of the later and more florid styles. When the structure is to be plain, as most Indian churches necessarily must be, it is evident that the florid model will lose more in copying than the unornamented one.

The cause of the decline of architecture in modern times is a problem for the solution of which many different theories have been propounded. It cannot be doubted that it is connected

with that decline of taste which the most civilized nations generally are to their shame compelled to acknowledge. It is only lately that it has been suspected that this decline in taste is in any way connected with deficient study. The fact that the simpler and more barbarous nations display a purity in matters of taste, quite unknown amongst ourselves, prevented what is undoubtedly the truth from being recognised. But in fact, it is the vast variety and diversity given to art by the genius of modern civilization which has been the cause of the failure. Whilst the range of study has almost infinitely increased, men have been content to follow a few rules handed down them from an age of fewer requirements, and when these have failed, or are found not to apply, were fain to give up the attempt in despair. Worse than this, seeing that, with their present knowledge or want of knowledge of principles, it was quite impossible to impart beauty to the works of the age (we are not speaking of pure art), these were left altogether unadorned, and with regard to those works in which the element of adornment is absolutely essential, an attempt was made to produce them all in such strict imitation of ancient models, that the old canons and rules of taste might apply to them in their integrity.

Had men but perceived that the scope of the mixed arts must be continually increasing with advancement; and that as it increased it behoved them to dig deeper and deeper for principles, we should not have to complain of that vast interval between the beautiful and the useful, which it now seems so difficult to bridge over.

For us now at any rate there is only one course; deep and persevering study, directed to the very roots of the matter, is the only means of making up for the idleness or folly of our ancestors. The educated and refined of a former day, astonished and somewhat disgusted, with the sudden steps by which the useful arts were then progressing, feeling no sympathy for that progress, refused or neglected to co-operate. We who see with clearer eyes should not content ourselves with regretting their blindness, but do our best to search into the principles of beauty and the modes of applying them. But we may be sure that we shall require to do this, work quite as hard, and genius quite as brilliant, as have been expended in the material improvements of the last two centuries. There must be a Newton, Watt, Stephenson of architecture, as well as thousands of assisting workers before the æsthetic and the merely useful will go hand in hand.

ART. II.—*The Competition System and the Indian Civil Service.*

When the Government of India, in 1861, called for reports on the conduct and character of Competition Civilians, there was a general feeling that the enquiry was made before the time was ripe, and before any decisive answer could be given. This was reasonable enough, for the oldest Competitioners had then only seen four years of service, and the disturbances of 1857-58 had in most cases interrupted the regularity of their work. But the same objection was less reasonably urged last year against Sir Charles Trevelyan's attempt to review the results of the system, and to supply a remedy where it might be found to have failed. Even now discussion of the matter is generally deprecated; and on this subject, so important to the future welfare of the country, the Government has had less opportunity of learning how public opinion stands, and what is to be said for and against it, than on almost any other of the great changes of system and procedure which came in with the Mutiny. We think this reticence is as mistaken now as it formerly was reasonable. So far as it arises from a dislike of canvassing the merits of individuals, and pitting class against class, it is creditable to the Indian Press; but if a system which has been in force for eight years is not ripe for discussion, when will it come to maturity? The weightiest argument against Mr. Gladstone's admirable Insurance Bill has been, that if any fault exists in a scheme which looks so well, we cannot find it out till about twenty years have passed. It would be a grave objection to any system of selecting Government servants if it were held that criticism was premature till an equal period had elapsed. In every violent change the presumption is that some errors of detail have been committed which further experience will remove. But if experience does not begin to assume a definite form for fifteen or twenty years, those errors are in danger of being perpetuated. This is the position to which we are reduced by the argument that the Competition system cannot be fairly judged till its men rise to the higher posts, of Magistrates and Commissioners. We allow that faults in the system will be brought into stronger relief than they can be now; but we think a tolerably clear conclusion can be attained at present. Under-Secretaries, Joint Magistrates, Assistant Commissioners, have opportunities of showing their

capacities and idiosyncrasies as well as officials higher in rank ; and if they could be fairly and exhaustively compared against their equals from Haileybury, it should be easy now to strike the balance, and to foretell how the comparison would run if the next men had had time to rise to the highest posts.

To make such a comparison is no easy matter even for a Government which has the fullest information before it, and it is impossible for a single writer to pretend to exhaust the subject. A true result can only be obtained by a large induction from individual cases, and in a country so vast as India, few men can boast a personal acquaintance wide enough to enable them to lay down a general opinion respecting a class. Official reports on such a matter are too much constrained by the fear of publication and of giving offence, to be thoroughly trustworthy. It is on this account that we should welcome a brisker discussion of the subject, and that not so much in the Presidency newspapers as in those of the Mofussil, which, if the literary excellence they attain to is not very high, are able to afford much useful information.

Before the first Competition Civilian landed in India, the system was supported by this Review,* and we have not seen any reason to withdraw from the position we then took up. Since that time both the system and the men have been criticised, sometimes bitterly, sometimes in a fair and candid spirit, and changes of detail have been proposed by one of the most hearty and influential supporters of the Competition principle, Sir Charles Trevelyan. We propose in this article to answer such of the criticisms as seem to require an answer, and to discuss the reforms and changes which have been suggested.

The official duties of a Civilian bringing him chiefly in contact with natives, while his private and personal life is known chiefly to Europeans, it is natural that unfavourable criticisms should touch more on his personal qualities than on the way he performs his official functions. Strictly speaking, his duties are too various and many-sided for this distinction to be tenable, but we use it as expressing roughly a division of interests, the broad difference between which is obvious enough, although the line of demarcation may be hard to draw. The question in the one case is, How does he work ? Are his decisions sound, his reports concise and full, his enquiries exhaustive ? Does he familiarise himself with native dialects, habits, and ways of thinking ?

In the second case it is, Has he been trained physically as well as mentally ? Can he shoot and ride ?

* *Calcutta Review*, No. LIV. Dec. 1856, p. 356.

Taking up the question of official duties first, we come on two very common objections which are singularly inconsistent with each other. One is that the Competition system does not produce men of first-class intellect and education; the other is that first-class literary intellect, which is the only kind that can be tested by examinations, would be thrown away in the performance of the duties of an ordinary official. One is tempted to confront these objectors, and request them to neutralise each other.

The weak point in these criticisms is the ambiguity of the word 'first-class.' In one sense you can only speak of a man who has gained a first-class at Oxford or Cambridge as a first-class man, and in this sense there are probably only three or four first-class men among Competitioners, or including Dublin, five or six. But it was a well-known saying of a great Classical Tutor at Cambridge, that it required a first-rate classic to get a second class; and in this application of the word there are certainly a large number of first-class men who have come out by competition. Even if we accept literally the caustic statement of the *Saturday Review* that the University men who come out are mostly third-class men, still, to obtain a third class requires, if not a first rate, certainly a very good education, far better than Haileybury used to supply. Now in the strictest sense of the word, no one can possibly have expected that eighty first-class men would be found every year to fill the eighty vacancies, simply because all the first-class men of the Universities put together would not supply the number; and if they did come out, there might perhaps not be found work sufficiently delicate for such a quantity of the finest of tools. But in the ordinary acceptance of the term we maintain that a very large proportion of Competition men have received a first-class education, and are men of more than ordinary ability. More than this no reasonable person can have expected.

But, granting the education and ability, our objector meets us with '*cui bono?*' What has a proficiency in stringing together 'Greek Iambics, or flooring abstruse problems in Mathematics, 'to do with the qualities that make a good Magistrate and 'Judge'? This old familiar argument can only be answered by saying that to pass a good examination in the studies which form the education of an ordinary English gentleman is a proof of having fair ability, good mental training, and a disposition to improve oneself; that a man who has not wasted his time at School or College is not likely to be an idle, useless servant of the Crown, and that therefore such an examination supplies a good test as to the nature of the raw material which has to be

worked up into an Indian Civilian. There is of course the danger of cramming, but, as we shall show presently, this can be effectually met by the choice of subjects.

But, the objection continues, 'the tools are too fine for the work: the duties of an Indian official are so simple that any raw material will do for the article: even Haileybury was too good for the work, and it can be done just as well by young Subalterns from the Staff Corps or Locals who left England at sixteen, and never had any education at all to speak of.' No one who had at all a close acquaintance with the duties of a Civil Officer would endorse this view. Even under the old *régime*, when work was rougher, less scientifically done, and more confined to a simple routine, the enormous interests entrusted to each officer were important enough to demand the best training and intellect that England could provide. But now the enlarged views which Government has begun to take of its duties and responsibilities to the country have greatly increased the labours of a Magistrate. Besides his regular work in Cutcherry innumerable offices are thrust upon him. He is responsible for the construction of roads and bridges to carry the local traffic, and he is bound to know the exact quantity, value, and direction of that traffic; he is head school-master, head sheep-farmer, head cotton-grower to the district; he is its Acclimatisation Society; he has to attempt to improve the agricultural implements, the breed of cattle and horses, and the machinery; he has to study its history, its races, its geology, its antiquities and dialect. No knowledge can possibly come amiss to him; book-learning and handicraft alike find their uses; enthusiastic men have even gone to England to learn the art of iron-smelting, and have taught the natives of their district with their own hands every detail of the work. To take up one of these points alone is easy enough; to do something in all or nearly all of them, requires an amount of system and method, a power of concentration, a rapidity of receptiveness, a versatility and agility of mind, which only the highest education can give. It needs a man to be a mental athlete, with all his intellectual muscles trained and developed to the very highest pitch of excellence; and no first-class man who might pass the Competition Examination could be too good for that.

But, however important these plans of improvement may be (and in some provinces they seem likely to eclipse the weightier matters of the law) they are secondary to the great duty of the Civil Officer, the administration of Justice. And here is one clear benefit obtained from the education required to pass the Competitive Examination, for even if the average official is not

better than before, there ought to be no danger of such laughable mistakes and gross miscarriages of justice as did occasionally occur. We believe that the general discredit into which *Mofussil* Law has fallen, arises less from the quality of the average decisions, which were good enough, but from a few ridiculous and transparent errors, which have caused universal mistrust, every suitor feeling that it is possible that his case might come to be decided by that Judge, or one like him. The recurrence of such things the Competition system ought to make impossible.- In other words it ought to secure us, and we believe it has secured us, from incapables.

There is another way, though not directly connected with their official duties, in which a first rate education tells advantageously. The Civil Service, as a body, with a few brilliant exceptions, has not done its duty to Europe in opening up the stores of Oriental literature, history, and science. What results have been obtained have been chiefly under the guidance of some eminent men, such as Sir W. Jones, and James Prinsep, who had the power to infuse some of their enthusiasm into their friends, and thus became the centres of a body of students by whom great things were done. The direction of the studies of almost all the brilliant oriental *savans* whom the Civil Service has produced, such as Mr. H. T. Colebrook, Sir W. Macnaghten, Sir. H. M. Elliot, and the Hon. Mountstuart Elphinstone, may be directly traced to the influence of these men. But these fires soon burnt out, and at present we doubt if there are ten Civilians who know Sanscrit, or five who know Arabic, in the Service. This is a defect which we may reasonably look to have remedied by some of the trained scholars now sent out. It is a duty which the Civil Service owes not only to European *savans*, but to themselves. No intellectual man can help wishing to study the history of the ancient civilization in the midst of which he finds himself. No zealous officer can fail to seize every new point of sympathy between himself and the native population. There are few things they prize more highly than an acquaintance with their favourite poets, their domestic habits, their mythical genealogies and religious belief, because these things show an interest in themselves and in what they hold most precious. It is easy to sneer at native science; but the more educated the Civilian is, the more he will care to study that which stands in the place of education to the native.

We have said enough on the general question of the advantage of a first-class education in the performance of official duties; and we must turn to the particular and practical ques-

tion,—what effect has the education of Competitioners had on the performance of their official duties? Are they better or worse officers than their predecessors? On this point it is somewhat difficult to speak, as we can only give the impressions of a single person, in a matter where hundreds of people have formed judgments, some of which must necessarily differ from our own. We believe, however, the general opinion to be that on the whole the Competition men, as Assistants or Joint Magistrates, are superior to the average of their predecessors. For one thing they work harder and begin to work earlier. In former times an Assistant was not expected to do any work at all for the first year or two, and it was thought sufficient for him to put in an occasional appearance at Cutcherry and sign some papers, in the intervals of whist and *shikar*. Now the Competition Assistant sets to work the day he arrives with a relish and spirit which positively appals the well-regulated minds of Judges and Commissioners of the old School; and as there are but few cases which fall within the powers of a young Assistant, the Magistrate to whom he cries for more work would often be glad to set him, like Michael Scot's Demon, to spin ropes out of sand. Indeed this hunger for work is rather a characteristic of all the Competition men, who are sadly given to neglect the maxim of '*Point de zèle*.' The same spirit shows itself often in a feverish anxiety to be getting on, a disappointment at the want of promotion, and a tendency to grumble at other men's getting it. They seem to think that all life is to be a Competition for place, and to forget that they belong to a decorous seniority service where every thing comes by waiting for it. But as workmen, we believe the opinion of those best-qualified to judge to be, that their average is, on the whole, superior to the average of their predecessors, certainly in quantity and perhaps in quality. At any rate it is generally allowed that they have no such absolute bad bargains among them as occasionally crept through Haileybury; and this we consider to be an immense point gained. But it is in the Secretariat that the Competition men have chiefly distinguished themselves, more than in ordinary District work. Indeed, it is probable that Government, with a view to encourage the new system, chose a larger proportion of the Competition men of the first years, than was quite fair to their Haileybury contemporaries.

Next we turn to what we have called, as separate from the *official* qualities, the *personal* qualities of the new men, that is, gentlemanliness, good fellowship, physique, athletic habits, &c. This side of the question has been much more keenly discussed

than the other, because these are the qualities which make themselves felt in ordinary society, and of which the writers in newspapers have most opportunities of judging. It is on this point that we think criticism has not been quite fair, and the slight prejudice which existed against the change of system has shown itself. There has been a tendency to compare the best specimen of one side against the worst of the other, to add together all the separate good qualities of the former class, and to expect them combined in every member of the new class. Because most Haileybury men were well bred, many had attractive manners, many could shoot, and many could ride across country, it was supposed that every Competition man ought to possess all these accomplishments and advantages, and that to show that some men did not possess them was to prove the new system a failure. Amusing but unauthenticated stories were circulated and accepted, and your friend who told you, 'A Walla did this' or a 'Walla said that,' considered himself to have proved the case against the Wallas, forgetful that his story might possibly be capped by what a Haileybury man had done and said. Only a service which was perfectly immaculate could have ventured on this line of argument, and the *sangre azul* of Haileybury was not entirely free from black sheep.

Another error which weakens the effect of this class of criticisms consists in their frequently passing the line which divides private from public life. With the former we, at least in the present article, have nothing to do: so long as Civilians perform their duties it matters little to the world at large who their fathers are, or how many times they get thrown in riding after the Bobbery Pack of the station. We do not mean that their duties are confined to official functions and Cutcherry hours, for work in India seldom leaves them much leisure to themselves; as inseparable as *atra cura*, though we hope more tolerable, it sits behind them in their morning ride, and drives back with them in their buggy from Cutcherry. But such matters as can be shown to be unconnected in any way with a Civilian's duties, either directly or constructively, may safely be left out of the argument.

Riding for instance. On this subject perhaps more nonsense has been talked than on any other. You will hear it said that a Magistrate who is unable to ride is unfit to be a Magistrate: and lively writers dilate on the perilous adventures of a Civilian's life and the frequent necessity of being able to ride across country as the crow flies, taking hedge and ditch on your way to capture some noted dacoit, or put down some incipient rebellion. The mutiny, with its wonderful episodes of excitement and adven-

ture, is probably responsible for a great deal of this style of talk, but in calmer and more peaceful times, what amount of truth is there in it? What necessity is there for the Assistant or the Magistrate of a District to be able to ride?

We think it may fairly be answered that, as a general rule, putting special cases aside, no necessity whatever exists. The tranquillisation of the country, and the division of labour, have removed most of the causes which made riding essential. Formerly a Magistrate would go out to investigate a case, or to arrest a prisoner; now he is able to leave that work entirely to the Police. In the very rare event of an *émeute* occurring, he would almost need only to ride at a foot's pace along with the men he took out to quell it. If he takes exercise for health, he finds walking exercise far more useful than riding; if he goes out in tents in the cold weather, he can walk his marches from one camping ground to another. The rapid spread of roads and railways has enabled him in many districts, and will in time enable him in all, to make sudden tours of inspection through his district in a first-class carriage or a dogcart. In short, riding is essential to the performance of no part of a Magistrate's duty; and if instances were worth anything, we could give a long list of men from Sir Charles Metcalfe downwards, who were excellent, even renowned, officers, but never could sit a horse. Of course, riding is an advantage, like every other accomplishment; but at most all that can be required is the power of sitting on a quiet hack and cantering along an easy road, and this we believe any one can acquire who chooses, and, as a matter of fact, almost every Competition man has acquired. Anything beyond that is a pleasant superfluity of skill.

So again as to shooting, it is supposed that by this pursuit we support our national prestige, and impress on the native mind a belief in our skill, energy, resources, and physical strength. It may be allowed that natives do respect such tiger-shooting feats as Outram's, though even here we suspect that the wish is father to the thought, and we have heard old Shikaries tell stories of native apathy and refusal to give information, which lead us greatly to doubt their admiration. But the ordinary sport of the more civilised parts of India is confined to hares, partridges, and antelope, in a contest with whom the victor can hardly pride himself on his pluck. Even our tiger-shooting we do on elephants, and a man in an open country with a good howdah may laugh at a wilderness of tigers. The most that can be said for shooting, as affecting a Civilian's duties, is that it takes him off beaten roads and to out-of-the-way places where

he may hear of things, to his advantage or otherwise, which he may not hear in any other way. But this also is one of the great advantages which walking has over riding, as it is very hard for a native on foot to keep up a conversation with a 'Hakim' on horseback.

We must not be understood to undervalue physical skill and athletic pursuits as a training to the mind. We are at present considering them as an end, not as a means; that is, we maintain that these habits when acquired, do not of themselves assist a Civilian in performing his duties, but are their own sufficient reward. A Civilian is not a better *officer*, because he can ride, though he is a better *man*, because he has learnt to ride. Of two men, the one whose muscles are developed, whose body is supple, who has mastered a difficult accomplishment, whose health and digestion are good, who sees that there is a world beyond the desk and the book-shelf will, *ceteris paribus*, be the better of the two. So far as Competition has been guilty of producing physical incapables, they might be pitted against the Haileybury mental incapables, though the comparison would, in our opinion, be a very unequal one. But the number of such incapables must be very small, and we do not think the Competition men, out of Bengal Proper, (of which we know little,) have been found deficient as a body in this respect. The education of an ordinary English gentleman should preclude such sheer physical deficiency, and although the Competition Examination, as at present arranged, does not perhaps secure this, we think that with the alterations which we shall propose further on, it can hardly fail to attain that end.

We conclude then that the question of *physique* and athletic habits is almost beside the present matter of discussion: for the man in whom these habits are most developed, is not the better officer on that account, but is only advantaged in his private capacity by having pleasures and pursuits which others have not, while the man in whom they are least developed will still have enough of them to perform all his duties with satisfaction and success.

The want of gentlemanliness is the point on which Competition men have been more attacked and criticised than on any other; and probably there must be some truth in the accusation—so much smoke could not be engendered without fire. But the word itself is so vague and is capable of so many widely different meanings according to the sentiments of the speaker that it is important to discriminate between them, and to show which of them are cognate to our argument and which are irrelevant.

There are two widely different senses in which the word is used, (and we cannot too carefully distinguish them) according

as gentlemanliness is shown in the manners, or exists in the heart. Of the two it is clear that gentlemanliness of the heart is far the most important. This is what we call 'a Nature's gentleman,' a man truthful and honest, brave, unselfish, and tender to the weak. When Mr. Tennyson draws the picture of his lamented friend, he paints him as gentle and courteous to all, free from narrowness or spite, or 'villain fancy'—

'And thus he bore without abuse
The grand old name of gentleman.'

But these qualities are secured to us by no rank and by no education; even Royalty itself could not save us from a most cruel and cowardly example of a character the very reverse of this. Such persons, though rarer than most men think, do exist, and neither Haileybury nor Oxford nor sixteen quarterings could neutralise them; a few of them would be enough to destroy the good name of any service, but we have not heard that Competition men have been considered wanting in such essential qualities as these.

The question involved is then the minor one of a want of gentlemanly manners; and the charge brought against Competition men is that, coming from a lower rank of social life, they show that pettiness of thought which Mr. Thackeray satirized in his descriptions of the worship of the Peerage, combined with a brusqueness and self-assertion, or shyness and *gaucherie*, which arise from their newness to good society. This, though a much less serious charge than the want of true gentlemanliness of heart would have been, is still an important matter, the more so as, we are told, it is keenly felt by the natives who are so quick to appreciate character, and so well able to distinguish between the true gentleman and the snob; so that they resent the degradation of being under the one as much as they delight in being governed by the other, and the want of gentlemanly manners in our future Collectors and Magistrates will shake the foundations on which the British Government rests.

We consider this to be one of the most extraordinary delusions that ever obtained any sort of popular acceptance. It rests on a fundamental misconception of native character, and is one of many instances which show how little, after so many years, we are able to enter into the thoughts of those around us, and how much we need some philosophic observer, some De Tocqueville, to interpret to us a character of which we hardly possess the key. The native, while a keen observer of everything that directly concerns his own interests, is the worst observer in the world of everything beyond that narrow circle. We see how eagerly he watches the face of some great man, how rapidly he catches his meaning,

how neatly he suits his answers to the desired conclusion, how acutely he discovers any concealed dislike to himself, and we call him a keen observer. But of the face of nature, of the things that surround him on every side, he is utterly unobservant, and hence, in our Courts of law, a cross-examination as to *locale* and time will generally disconcert the most truthful witness, because he really did not observe what the time was, and where he was sitting, at a given period, and his perceptive powers being so weak, his memory is unable to recal a scene which did not impress itself deeply on them. Now the matters in which a want of gentlemanly manners is shown are purely social; our intercourse with natives is purely official. A man may be a great offender in manners, &c. towards his fellows and equals, and yet be quite free of those faults towards his subordinates and towards natives. Indeed, the pettiness and want of independence which constitute Mr. Thackeray's snobbishness, would tend to make a man courteous rather than overbearing to a native chief who came to visit him, and whose visit he would take as a high compliment. On the other hand it must be said that there are many cases of men who are most courteous in manner to their fellows, and most delightful companions, but who are insolent, insulting, and inaccessible to natives.

It arises from their resolute exclusion of us from all familiarity and social intimacy with themselves, that our intercourse with natives lies within very narrow and well defined limits. In Cutcherry we see cases, not persons; and the only difference between men there beyond their capacity for work is their capacity for keeping their temper. Out of Cutcherry, the Civilian sees men who come to call on him, and in a few favoured districts there are some men who are glad to accompany him out shooting, and with whom he can be tolerably familiar; but these are too rare to include in a general argument. What judgment can a native gentleman, who comes to make a formal call, form of the manners and qualities of the person he visits? He can judge pretty well if he is received favourably and with pleasure or not; but vulgarity and bad manners are things which come out when the person is at ease, and the attention relaxed from the attempt to be polite. Even the equals of the Civilian might fail to form a correct opinion at such a time, and yet we are, in a manner, always on the look-out for such things, we know them beforehand, we can tell which is a slip, and which is a habit, and the slightest thing is to us a symbol of great significance. But the native not only is not observant of these points as not concerning himself, but he does not know what the symbols represent, and he has a code of his own, far more perfect in his eyes, the

minute detail of which throws our most elaborate ceremonies into the shade. That Rajpoot Talookdar with a genealogy going back to Bramha, to whom you have done your best to be civil, goes away thinking you a perfect boor, because you handed him a paper with your left hand, or because you did not snap your fingers when you yawned. Mr. Muir tells us that a panegyrist of Mahomed narrated of him, as the highest praise, that he never looked behind him when he walked. When gentlemanliness and good manners depend on snapping one's fingers and not looking behind one, we think even the Walla who would not sit down before Mr. Halliday has a chance of passing with the rest.

All natives of course can tell the relative degrees of power and the way in which we behave to each other. They know the difference between the Magistrate and the Railway Engineer, and apportion their respect accordingly. They watch the motions and tones of the Commissioner when a planter comes to call on him, and they interpret them after their own ideas, and deduce the superiority of the Commissioner, though it is quite possible that the planter may be the better gentleman of the two. Given two Collectors in adjoining districts, of equal power, one a thoroughly gentlemanly man, and the other not, we do not conceive they would know the difference; they would be able to tell which suited them best, but it is very possible that the vulgarest man might be the most popular. To think otherwise, to believe that they are interested in minor points of difference between us which do not concern themselves, is greatly to exaggerate our own importance in their eyes. Except to the few native gentlemen who live in or close to the Sudder Station, and to our own subordinates, the changes and chances, the goings and comings, the preferments and retirements of district officers are matters of the profoundest unconcern. Of the 600,000 or 800,000 souls who compose an ordinary district, an active friendly Magistrate might perhaps speak to five thousand, and make the acquaintance of 500, in a year. How can we hope that they will remember our names, much less appreciate our distinctive characters? The names which the people love and honour, such as Cleveland's in Sonthalistan, and Jonathan Duncan's in Benares, may be counted on the fingers, and every district has on the average not more than two or three Collectors who are more or less remembered. If you ask why any one was popular, you are utterly at fault. Cases can be mentioned of men of easy temper and of sharp temper, active habits and lazy habits, friendly manners and reserved manners, great knowledge and great ignorance, who were sometimes popular and sometimes unpopular; and the same man has often been po-

popular in one district and unpopular (or rather unknown) in another. Take the two great representative men of the early Punjab officials, and examine the light in which they live in the memory of the people: the stories told of Nicholson represent him as always employed in flogging ferociously every one who stood in his way, while 'Uncle Abbott' must have passed his whole life time in sitting under trees talking to old men and patting little children on the back. We do not mean to say that these stories are either an adequate or an accurate account of the men, but they show what their admirers believed of them, and wished others to believe. If Abbott had flogged and Nicholson coddled, would the result have been the same? It is impossible to tell, and the more one studies the working of the native mind the more profound is the discouragement which follows. At most we can only find out, with much research and final uncertainty, what the native does think on any given subject; what he is likely to think and feel under a given combination of circumstances, is more than our philosophy is able at present to discover.

We may then dismiss the consideration of native feeling from our present discussion, and the only thing that remains is the ill effect produced by a want of gentlemanly manners in the Competition men, on the official and non-official Europeans in the country. We must not be understood to imply that this would be a slight evil. It is of the most vital importance to Government that the men who occupy its highest offices should be popular, respected, not prone to give offence. The aristocratic tendencies of the average Englishman make him in all cases unwilling to be governed by men who are not above him by birth, and do not belong to what he considers the classes born to govern, but if he feels that the men set over him are not only not above him but beneath him in the true social rank, the Government would become an object of contempt as well as repugnance. From our position in the country we all stand constantly in need of mutual assistance; every one of us in every kind of employment is engaged in trying to do by himself the work of twenty men, and failing to do it; much forbearance and good feeling are required in all the relations of life; and, to carry on this state of things, an amount of courtesousness, friendliness, and cordiality, is required, which it is impossible to feel towards a man who is constantly treading on our corns and offending our finer senses.

It is at once a curious and a delicate question to enquire what the facts of the case are, and how far the Competition men as a class do offend against the rules of polite society. As far as Calcutta is concerned, there can be little doubt that the verdict is against them. But is Calcutta a fair judge in the

matter? We think not, for there can be little doubt that Calcutta from the first entertained somewhat of a prejudice against them, and, as we mentioned before, expected too much of them. The existence of such prejudice, however slight and however natural, would necessarily increase the shyness which most Englishmen bring to a new country, and would thereby of itself give rise to the reserve and *gaucherie* of which Calcutta complains. Haileybury men landed to find the place full of old acquaintances and relations, glad to receive and welcome them, and they naturally saw a great deal of society, and their young fresh spirit helped to make them very pleasant companions. Competition men as a rule landed not knowing a soul in the town, under the impression, (right or wrong,) that they were not likely to be cordially received, ignorant of the ways of the place, and not broken into the atrocious custom of forcing their acquaintance on strangers. It was unreasonable to expect them to be equally sociable with the great Haileybury family party.

But on leaving Calcutta the complaint rapidly dies away; little is heard of it from any up-country station or in any Mofussil newspaper. The official reports which were published in 1861 afforded a singular confirmation of this; those from Bengal were, as a whole, unfavourable; those from the North-West, with two exceptions, were favourable; and those from the Punjab and Oudh were highly laudatory. In other words, the less the influence of Calcutta and the greater its distance, the more progressive the province and the harder the work, in the same degree the Competition men are better thought of.

What then can be the reasons why a class which is unpopular in Calcutta should be approved up-country? We think they are not hard to find or far to seek. They are,—first, that other people are less fastidious, and secondly, that the men improve. In most stations out of the Presidency towns, society has hard work to keep itself alive, and is unable to be exclusive. In some places a lady is never seen, in most the residents are very few, and every one is glad to get a new sensation and see a new face. Nothing could be more cordial and hearty than the way in which the Competition men have, almost without exception, been received by their seniors in the Mofussil. The new comers therefore warm, and lose their awkwardness and reserve under the more genial treatment, and are generally young and pliant enough to take the tone of the society they live in. But the point most important to remember is, that of all countries in the world India is the greatest educationist, and of all services

in India the Civil Service is the greatest teacher. The sense of authority, the responsibility of governing, the pressure on the conscience resulting from so much power to be used ill or well, the feeling of belonging to a dominant and aristocratic class, the sympathy for the oppressed, which the power to stop oppression induces, the self-helpfulness caused by the isolation of each individual, the self-reliance which arises from the necessity of coming to rapid decisions and of cutting the knot where it cannot be untied, all these excite the best qualities of the man, teach him self-respect and *esprit de corps*, give him insight into the solemnity of life, and crush by their reality and impendency the pettiness of thought and the selfish self-asserting habits which may often be engendered in a man who has to make his way upwards in the world from a low station of life. The faults complained of, being mostly surface faults of manner and form, are cleared away by the great educating influence of a Civilian's life; and thus the 'Snob' of Calcutta may become the gentleman of the North-West.

• We here conclude the comparison which with all fairness and carefulness we have tried to draw between the men sent out by the Competition system and those from Haileybury. It will be seen that we claim no advantage for the former over the latter, except in the matter of keeping out the incapables, and of getting a larger quantity of work done. In respect to manners and address we should be glad if we could consider the new system equal to the old. The Crown will never have a body of servants of higher honour, more gentlemanly feeling, and greater abilities in individual cases than Haileybury provided for India. But Haileybury, though not an anachronism in 1854, became so in 1858, for the patronage, which was safe in the hands of the Directors, would have been a political danger when transferred to the Crown. Selection by competition is the principle which England has deliberately adopted, and a return to Haileybury has now become an impossibility. Our wisest plan is now to accept the general principle, and to ascertain as far as we can what modifications of detail the experience of eight years has shown to be advisable.

The most essential point of all is that the Competition Examination should really be such as to test the previous studies of every competitor, and should be a guarantee for his having received a sound and good education. In our earlier remarks on the subject we have assumed that it does this, and that every Competitioner must necessarily be an educated man, and therefore a good workman. We believe, however, that there is much ground for the complaint which has latterly been very prevalent, that

the Examination does not secure this, and that an organised system of cramming exists, the promoters of which have taken the measure of the Examiners, and learnt their style of questions, and are able to pass men through the Examination by that basest of all kinds of cram, a sort of *memoria technica* wide enough to include likely questions, and supersede all honest study and real knowledge of the subject. If this is the case, it is indeed high time for considerable changes to be made.

The authors of the Competition scheme originally foresaw this danger with great sagacity, and attempted to provide against it. They refused to devote the Examination to subjects connected with India, and insisted on the importance of its being confined to the ordinary studies which the education of an English gentleman embraces. They did this partly with a view to avoid cramming, and partly to prevent men from giving up their time to acquire knowledge which, if they failed to pass the Examination, would be useless to them in any other profession. For this cause they gave an enormous preponderance of marks to the three great subjects, Classics, Mathematics, and English Literature. But they added to these the many other subjects which it is the fashion of the present day to place on the curriculum, but which may be called the ornaments rather than the basis of a good education, modern languages, oriental languages, natural sciences. On these the crammers fastened, and these are the branches of study which 'preparatory Academies' for the Indian Civil Service chiefly affect. For it must never be forgotten that to set an Examination paper is a very hard work, nay an art of itself; and that it is the weakness of Examiners which constitutes the strength of crammers. Now at the Universities we have a class of men who are simply perfect in the art of examining in Classics and Mathematics. The study of these subjects is the occupation of their lives, they have looked at them in every possible light and manner, they already know thousands of questions on them, and every day they are working out some problem or idea which supplies the material of new questions—it is impossible therefore to be prepared to answer their questions by any means short of thoroughly learning the whole subject. They are so accustomed to see through men that they cannot be deceived by any false appearance of knowledge, and they have examined such splendid scholars that they are not tolerant of imperfection. But the other subjects are in a very different position; they are young and not yet popular, they must be treated gently, and students must not be discouraged. If a stern Examiner plucked two-thirds of his men in a classical or mathematical Examination,

the number who would come up next year would be undiminished : but if the same thing were done in Natural or Moral Sciences, the class-rooms would be empty at once. Hence comes a toleration of imperfection, a kind of gratitude for even dilettante stutty, which is ruinous to true scholarship, and profitable only to the crammers. Besides this, you have to draw your Examiners from a class of men, who though employed in studying and teaching these subjects, are not much employed in examining on them, and consequently cannot do it as ably as the University men can in their subjects. They have not before them a mass of questions from which to choose, and they have not the constant attention of thought directed to inventing new questions ; they soon get to the end of their tether, and the crammers find out the style of question they ask, and teach that, not the subject itself. In some things the available knowledge in England is so low that the Examiners themselves cannot venture far into the subject. We remember a distinguished scholar, who had just learnt enough Sanscrit to master Etymological difficulties, telling us that he could teach any one enough Sanscrit in a fortnight to floor the paper which was set in one of the early Competition Examinations. In the same way it is notorious that a mere smattering of modern languages and science is sufficient to obtain almost full marks.

The originators of the system tried to meet this danger by giving a low maximum of marks to this class of subjects ; and certainly it would seem that 350 marks for French were not excessive out of a total of 7,000. But, supposing the candidate to pass with only 1,400 marks, (we believe the lowest number in any Examination has been 1,100) and to get 700 out of these for a very imperfect knowledge of French and German, is not that disproportionate ? As matters have lately gone, it is notorious that a knowledge of English literature obtained by desultory reading, and of French and German such as may be picked up in a year's travel, (none of these things requiring any of the study which trains the mind, or offering any guarantee that the candidate is an educated man) have been sufficient to pass him. In fact, the Competition Examination which ought to be the hardest in the world is almost one of the easiest.

The remedy we would suggest for this is a very simple one, being only a modification of what was originally intended as a safeguard. The object is to make the Examination harder and more thorough. We would do this by making both Classics and Mathematics a *sine quâ non*, in which no one who failed could obtain an appointment ; by this we secure that the candidate must have had the education of an English gentleman, such as

the public schools and Universities afford. We would make a quarter of the total marks the minimum that should count, instead of a tenth as at present, so as to keep candidates from reaping any advantage from stray marks gained by worthless smatterings of knowledge in different studies. And in addition to the necessary subjects, English, Latin, Greek, and Mathematics, we would allow the candidate only to take up one modern or one oriental language and one branch of natural science. By this plan of narrowing the number of subjects taken up, and requiring greater perfection in them, the Examination would be made harder, and the possession of good mental training and a sound education might fairly be predicated of every one who passed it. We do not fear that increased severity would frighten away candidates, for the numbers increase every year, as the system becomes better known, and the casiness and miscellaneous character of the Examination has been rather against it at the Universities. If the changes we advocate make it more difficult for natives of this country to pass, we cannot say that we should regret the result as matters now stand. We are prepared to admit native gentlemen as our equals, and as members of our governing class, when they have proved themselves fit to be such, but we do not wish to see the side-door of a smattering of Sanscrit and Arabic opened to give them entrance before they are fit.

The next great question is, what is to be done with the successful candidates between the time of their obtaining their appointments and their coming out to India. It is clear that their time should be devoted to studies directly connected with India, and to those especially which can be pursued in England better than in India. The spoken languages can certainly be learnt far more easily, and more correctly in this country, and unless the student has a special turn for Sanscrit and Arabic, it is doubtful whether the acquisition of a rudimentary knowledge of them will be of much good to him. The history and literature of the country are also much better studied in India, where they become far more intelligible and attractive by reason of the light they throw on the character of the people and the races and localities of the surrounding neighbourhood. But Political Economy and Jurisprudence can be studied with far greater advantage in England, and indeed we may almost say that it is impossible for any one who has not learnt them there to learn them out here. A searching examination on these two subjects, with perhaps a little Indian History, should form the second test before the Competitioner leaves England.

The original plan was that the men who had passed the first

Examination should be allowed to dispose of themselves, and to study where they liked for the second. This has not on the whole been found to work well. Life in England has great temptations for young men who are soon to be permanent exiles from it, and the prospect of a distant Examination does not supply equal stimulus to the daily spur of the Tutor's class-room. Several men of much promise, and who took high places in the first Examination, have failed to pass the second through sheer idleness and want of study; and many who had been educated privately have suffered from not knowing where to look for good instruction in the necessary studies. To remedy this defect in the system, as well as to secure University polish and mutual knowledge, Sir Charles Trevelyan is understood to have reported last year in favour of compelling the men to reside for two years at either Oxford or Cambridge, while studying for the second Examination. We think this proposal in many respects an admirable one, and while suggesting a few alterations in the details, we should welcome the adoption of the proposal as it stands, as a great improvement on the present system. One great advantage it possesses is this, that it obviates the necessity of discussing the suggestion that only candidates from the public schools or Universities should be admitted to compete in the first Examination. This could be at once defeated by any candidate who chose to enter himself at Eton or at Oxford for a single term; while the object which is aimed at,—that the men should acquire the gentlemanly tone of the public schools or Universities,—is equally obtained by a residence at the University for two years after the Examination instead of before it.

The alteration we advocate is that the men should be compelled to reside, not at any College, in either University, but at one particular College,—a better still, that they should have a College instituted solely for themselves. The latter suggestion was started in a very able pamphlet privately circulated last year, and we consider it, if practicable, in many respects the best plan of all. But it is no slight undertaking to found and establish a new College, and unless very good cause was shown for it, the Indian Revenues could not be fairly called on to bear such an expense. The next best plan would be to affiliate them to some one or two large Colleges which could receive them without being entirely swamped by their numbers. By this arrangement, following the same studies, and meeting in the same class-rooms, they would have ample opportunity to become acquainted with each other, while yet they would be in less danger of becoming a clique, and would be affected by the general tone of the University. There might be a little diffi-

culty about men who had already taken their degrees, and to whom the discipline of constant class-rooms or lectures would seem irksome, but they form a very small minority, and it would be easy to make arrangements about details. In all probability it would be found necessary to establish special Professorships of Law and Political Economy for this class of students; since the Law Lectures would require a special adaptation to India, which would not suit the general attendants at the Lectures, and in both cases rather more frequent Lectures would be advisable than the present courses supply.

There are two minor points requiring to be noticed, in connection with this proposal. One is the expense which it will cause to the men. Living at either University cannot be very cheap, and may be very dear, and this additional outlay might fall very hard on the sons of poor parents. But all good education is dear in England, and we do not think that this plea can be urged, unless it is shown that the expense is unnecessary, and not, as in our opinion, essential to turn out the class of man that India requires. The other point is that of age. At present the Competition man cannot be over twenty-two when he passes the first Examination, and he leaves England at twenty-three. Sir Charles Trevelyan's proposal requires that he should remain two years in England, and we consider this very important, for less than two years would not be sufficient either to acquire the University tone or thoroughly to master the subjects; so that he would leave for India at twenty-four. We believe however that the idea is fast losing ground that it is necessary to come out very young to India in order to be acclimatised to it. The University men who have come out in the Educational Department have mostly been older than twenty-four, and their average health has not suffered from it. Planters, who are notorious for their good health, do not always come to India young; and the Competition men who have come out hitherto have been on an average two years older than Haileybury men, and yet they have stood the climate just as well. In short, the only truth contained in the acclimatisation theory is that a man must be young enough to be able to adopt the habits of the country; we must look to prudence and natural constitution for the rest. Now in England every one who adopts a profession, whether as Lawyer, Clergyman, or what not, has to alter his habits considerably, and few men adopt their professions till they are about twenty-five. It follows that if a man came to India, he would still have sufficient pliancy to adopt the ways which experience has pronounced best for resisting the injury of the climate, while he will have had so much more time to complete

his education and form his mind. We should therefore not object to see the maximum age extended to twenty-three for the first Examination, and twenty-five for the second.

Another proposal of Sir Charles Trevelyan's which we would strongly support, is that the Language Examination in Calcutta should be abolished, and the young Civilians sent up country at once to stay there. There is no doubt that the forced residence in Calcutta is a great waste of time, and very unpopular with most men; in many cases debts are incurred which it takes years to pay off, and in all cases the knowledge of the languages can be better acquired in the Mofussil. We would go further and suggest that the Examination in Languages, and the subsequent one which Assistants have to pass in Revenue and Law, should be thrown into one, instead of being separated as they are now by an interval of a year or two. Modern languages are learnt best by being compelled to speak them as well as to study them, and a moderate amount of Cutcherry would supply the necessary compulsion.

We have now followed our Competition Civilian from his first Examination to his entry on his official duties. We have stated what we conceive to be his good points, and the criticisms which have borne upon him more hardly than fairly. We have not concealed his deficiencies, and have suggested the means which seem most adapted to their cure. In this, as in all other matters connected with the organisation and working of the system, we have had occasion to speak with gratitude and praise of the part Sir Charles Trevelyan has taken, and the plans he has proposed. The Competition men themselves must feel that there are points in which the system is improvable, and that it is not premature to discuss them. Those who had most reason to regret the abolition of Haileybury must see that the time for recrimination is past, and that the wisest plan is not to kick against the inevitable, but to make the best of the present state of things. We trust that on these grounds all parties will be induced to give the matter a full and candid consideration, such as its importance deserves. We look forward with hope to see such an expression of public opinion on the subject as shall induce the Secretary of State to rescue Sir Charles Trevelyan's Report from the pigeon-hole where it has been buried, and to take some action upon it, the effect of which may be to make the Competition Examination more thorough, and to give the men more knowledge of the world before they leave England.

ART. III.—1.—*Institutes of Mann.*2.—*Ayeen Akbery.*3.—*The Land Tax of India, according to the Mohammedan Law, translated from the Futawa Alumgeeree, with Explanatory Notes, and an Introductory Essay, by Neil B. E. Baillie, Esq.*4.—*The History of Hindustan; translated from the Persian, by Alexander Dow, Esq.*5.—*The History of India: the Hindu and Mohammedan Periods, by the Honourable Mountstuart Elphinstone.*6.—*Modern India and its Government, by George Campbell, Esq.*7.—*The Land Revenue of British India, by Francis Horsley Robinson, Esq.*8.—*A Handy Book for Landlord and Tenant, or Act X. of 1859, with Annotations, by W. R. Davies, Esq.*

PROPRIETARY *right to land founded on occupancy and labour.*
 P—Prior to the constitution of states occupancy appears to have been the foundation of property in land. When dwelling in the wilds of nature, subsisting by the chase, men claimed all game within the limits of a certain domain, the boundaries of which they themselves defined; but emigration was a tacit renouncement of ownership, consequently other huntsmen might come to the forsaken region and make it the place of their abode. Nomadic tribes had an exclusive right to the pastures in which they periodically grazed their flocks and herds, and absence did not affect their claim till it had become so long as to make it sure they purposed not to return. The husbandman acquired a right to all the land in the wilderness and forest which he cleared and brought under tillage; but if he afterward permitted it to lie uncultivated and gradually return to its former sterile condition, his right, which was founded on his labour, with the effects of that labour passed away. On the rights of parents were founded the claims of families. Before men assembled as communities or nations to frame laws for the regulation of property, nature dictated to the father the duty of bequeathing to his children the land made valuable by his toil. As his descendants multiplied, and the limited productions of their primitive abode proved in the course of time inadequate to their support, the necessity arose for spreading

themselves over a wider space of the earth; scattered abroad, they formed new settlements, and eventually became distinct bodies of people, separated from each other by territorial boundaries and tribal names, and not unfrequently by difference of language. When persons belonging to over-crowded domains proceeded to colonize desert regions, it was with the conviction that occupancy would give them proprietary rights; indeed there would have been no inducement to clear the forest and till the ground if others could seize and appropriate the crops. The book of Genesis, the most venerable of records, which begins its narrative with the creation of the world, and contains the only trustworthy account we possess of the early days of our race, gives a striking example of the acknowledged right of emigrants to appropriate land not occupied by other tribes. When, owing to their flocks and herds being too numerous to find sufficient pasture, and contentions arising between their servants, it was no longer practicable to dwell together in harmony, Abram proposed to his nephew that one of them should remove with his substance to another locality. 'Let there', he said, 'be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will take the right; or if thou depart to the right, then I will go to the left. And Lot lifted up his eyes, and behold all the plain of Jordan, that it was well watered everywhere, even as the garden of the Lord. Then Lot chose him all the plain of Jordan, and journeyed east; and Abram dwelt in the land of Canaan.*' In the above passage the right of either to take whatever land he pleased which was vacant is fully admitted.

While the earth was common to all, the portion which each individual occupied for rest, shade, hunting, pasturage, or cultivation was his own as long as he chose to stay, and to have driven him from it would have been a violation of the law of nature. The proprietary right to land founded on occupancy has been admitted in nearly all the treaties which emigrants have formed with the aborigines of the countries in which they have settled. In confirmation of the truth of this statement we may refer to the treaties of Europeans with red Indians in the American wilds, Greenlanders, the Esquimaux, New Zealanders, and natives of our Australian possessions. Though the whites have sometimes evaded the execution of treaties, or only partially fulfilled them, they have never attempted to justify

* Genesis' xiii.

such breaches of faith by denying the claim of the aborigines to the soil ; whatever reasons they may have assigned for the culpable course they have taken, the validity of this claim has continued unquestioned.

Proprietary right of the state to the soil.—While the uncleared portions of the earth were almost boundless, no inconvenience could originate from a title to land founded on occupancy or labour, but with the progress of civilization land, yielding the sustenance of life, rose in value, and as one citizen had as much right as another to unreclaimed wastes, and every individual could not devote himself to agricultural pursuits, men appear to have come in nearly every country to the same conclusion on this important subject, and made the state the proprietor of the soil.

The laws of ancient Rome were based on the admitted right of the state to the land. Originally it appears to have been divided into three portions, the first appropriated to the maintenance of religion, the second to the support of government, and the third distributed among the citizens, to each of whom was assigned an allotment of two acres.* The Government was considered lord of the countries acquired by conquest, and in this manner very extensive territories came into its possession. Some of the vanquished inhabitants were permitted to retain their estates, but others were deprived of them ; and of the lands thus obtained, a certain portion was assigned to each individual citizen, and ratified to him by the performance of religious solemnities. Every such allotment was freehold, exempted from tax, and vendible ; the owner had power to dispose of it, and convey to the purchaser a title of an unexceptionable character. But the national domains that were not thus divided, and which consisted chiefly of waste, were held by a different tenure. They were let out on the condition of paying as rent to the revenue one-fifth of the increase in the herds and flocks, the same proportion of the fruit of the olive and the vine, and a tenth of the produce of the field. In process of time the nobility, acquiring much influence in the administration of public affairs, obtained possession of most of these undivided lands of the commonwealth, and showed not the least consideration for the classes below them. The inferior ranks gradually sank into abject poverty, for, as their necessities sometimes compelled them to borrow money at high interest, being unable to meet the claims of their creditors in any other way, as was often the case, they had to transfer to them the little land on which

* The Roman acre, *jagerum*, was 240 feet in length, and 120 in breadth, making 28,800 square feet.

they depended for subsistence. When this proved insufficient to meet the demand, they were sometimes seized and forced to liquidate the balance by working like slaves on the farms they had lost; as there was a scarcity of labourers, and land was of no value if not brought under cultivation, their creditors had a powerful motive to resort to such acts of severity. Thus stripped of their ancient possessions and reduced to servitude, a sense of injustice at length alienated their affections from the government, and raised within them a spirit of hostility to the patrician order which vented itself in commotions that threatened to endanger the safety of the realm. After many efforts to temporize and repeated breaches of faith, the authorities, alarmed at the anarchy their unwise policy had evoked, made those changes in the law which were called for. To check the evil which was the subject of complaint, a statute was framed appointing a redistribution of the lands, fixing the quantity an individual would be permitted to occupy, and dividing what he possessed above that measurement among the plebeians in portions of seven acres. The allotments were limited to 500 acres; and the cattle each holder was allowed to pasture on the public commons were not to exceed 100 head of large, and 500 of small stock.

Similar statutes were framed by the Greeks. That these laws sometimes sacrificed private interests for what was mistaken to be the good of the public, failed to accomplish the design for which they were enacted, and greatly retarded the progress of agriculture, will be readily conceded by all who have carefully studied them. We make this reference to them not as an admission of their being characterized by wisdom and equity, and their effects being always beneficial; but as a proof that the proprietary right to the land was considered to be vested in the state.

In China the emperor is deemed the sole proprietor of the soil, and the farmer holds his land on condition of paying to the state from one to two per cent. of the crops, or in money from a penny to sixpence an acre;* but though only a tenant at will it is customary to allow him to retain possession as long as he punctually fulfils his engagements with the crown. In Persia also the right to the soil is vested in the king. Prior to the great famine, which happened during the administration of the patriarch Joseph, the land in Egypt appears to have been the property of the cultivators; but for the sustenance received in that calamity they transferred it to the sovereign, except

* See Medhurst's *China: its State and Prospects*, pp. 69-70. The Mow, the Chinese acre, is somewhat smaller than the English acre.

the portion belonging to the priests, and, when let out, one-fifth of the produce was conveyed to the royal treasury as rent.*

The modern nations of Europe derive only a small portion of their revenue from the rent of lands belonging to the state. Out of an income of £71,490,000 the crown lands in England yield only £300,000†. In former times it was widely different, for then the sovereign, as we learn from our ancient laws, was deemed the sole proprietor of the soil. All lands were acknowledged to be vested in him, and he allowed vassals the use and possession of them on certain conditions, the chief of which were doing him homage in his courts in time of peace, and attending him to the wars with the stipulated retinue and for the number of days mentioned in the grant.‡ Failing in any part of this service the fief reverted to the king. At first fiefs appear to have been for a definite period, one or more years, afterwards for the life of the feudatory, and it was frequently the case that his male heir, if capable of rendering the required service, was permitted to succeed him, and in process of time it became usual for him to do so; but for this favour he always presented a donation, consisting of horses, arms, money, and the like|| in acknowledgment of the king's proprietary right; and this continued to be done by the successors of feudatories even after fiefs became absolutely hereditary. The former proprietary right of the English monarch to the soil may be also traced in the forest-laws¶ and the law of escheats§; and that the same right was vested in all the ancient sovereigns of Europe is apparent from the fact of the rent of land constituting for a long time the greater part of their revenue.**

The United States of America claim all unoccupied wastes, and the proceeds from the sale of them form a considerable portion of the revenue. The public lands are surveyed and marked out into townships, measuring 23,040 acres,†† which are sub-divided into thirty-six equal sections of 640 acres; thirty-five of these sections are sold by auction, and the sum realized paid into the treasury; but the thirty-sixth is reserved for the support

* Genesis xlvii. 20—26.

† Mr. Gladstone's Budget of 1863.

‡ For an account of the ceremonies of homage, fealty, and investiture used in conferring a fief, and the prescribed duties of the feudatory, the reader is referred to Hallam's *View of the State of Europe during the Middle Ages*, vol. i. pp. 168-169, and vol. ii. pp. 401, 5, 6.

|| See Blackstone's *Commentaries on the Laws of England*, vol. ii. p. 56.

¶ Ditto ditto ditto ii. p. 415.

§ Ditto ditto ditto i. p. 303.

** Their portion of the produce is said to have been about one-fifth. See Smith's *Wealth of Nations*, vol. iii. p. 38.

†† The United States use the English statute acre.

of schools in the township, and sometimes other reservations are made for the maintenance of colleges and universities. The same right is claimed and exercised in all our colonial possessions. The settlers purchase from the local government the lands which they purpose to occupy.

According to the ancient laws which have come down to us, the Hindu sovereign was considered the lord of the soil, entitled to an equitable portion of the produce, and might punish the tenant whose crops failed through remissness. Manu, who lived about nine hundred years before Christ, says in his Institutes, 'If land be neglected by the fault of the farmer himself, as if he fail to sow in due time, he shall be fined ten times as much as the king's share of the crop, that might otherwise have been raised; but only five times as much, if it were the fault of his servants without his knowledge.* In the following passage from the code the proprietary right of the sovereign is distinctly asserted:—'Of old hoards, and precious minerals in the earth, the king is entitled to half by reason of his general protection, and because he is the lord paramount of the soil.† That the sovereign was the sole proprietor of the land and exercised over it unlimited power is proved by ancient inscriptions in which royal grants are made as rewards to individuals. In these inscriptions it is recorded that the minerals below the ground, the herbage, wood, and water above it; rents and tolls, with fines inflicted for breaches of the law; the earth and the sky, are given to the grantee and his heirs as long as the sun and the moon shall endure.‡

The portion of the crops to which the ancient kings of India were entitled was a sixth, or at most a fourth of the grain in the husk¶ and, as some writers affirm, this continued to be their

* Laws of Manu, Chap. viii. 243.

† Ditto ditto 39.

‡ In support of the statements made in the text, we refer the reader to a grant dated twenty-three years before the Christian era, engraven on copper, and found among the ruins at Monghyr, of which an interesting account is given in the Asiatic Researches, vol. i. pp. 126-27; and to another inscription on a metal plate found buried in the earth at Tanna, and dated one thousand and eighteen years before Christ, all the particulars of which are recorded in the Asiatic Researches, vol. i. pp. 363-465.

¶ 'Of cattle, of gems, of gold and silver, added each year to the capital stock, a fiftieth part may be taken by the king; of grain, an eighth part, a sixth, or a twelfth, according to the difference of the soil, and the labour necessary to cultivate it. He may also take a sixth part of the clear annual increase of trees, flesh-meat, honey, clarified butter, perfumes, medical substances, liquids, flowers, roots, and fruit, of gathered leaves, pot herbs, grass, utensils made with leather or cane, earthen pots, and all things made of stone. Manu, Chap. vii. 150, 131, 132. "A military king, who takes

share to the close of the Hindu dynasty,* though others think that, though limited to this amount in the age of Manu, in subsequent times it became larger.† At the time of harvest the Government surveyors proceeded to the fields, and in the presence of the farmers computed the quantity of the produce; in their calculations they were aided, as well as checked, by a reference to the crops of former years, a record of which was kept by the village-accountant. The share of the crown being thus ascertained was received in kind, or in money. Every village was a corporate body, and conducted its internal affairs according to customs established from time immemorial, which had the force of laws. Whether its dimensions comprehended hundreds or thousands of acres of arable and waste land the boundaries were accurately defined. Generally speaking, the cultivation was not in common, each family had its separate portion of arable land, which it might have cleared and brought under tillage, or come into possession of it by purchase; but in whatever manner obtained only the use of the soil was acquired, and this in no way affected the proprietary right of the crown. For all arable land rent was paid to the state, but the village-common was exempt, and there every farmer was allowed to graze his cattle. In times in which every thing appeared to threaten their annihilation, these rural communities sustained little serious injury; when monarchs were dethroned they lived through the period of anarchy, managing their concerns in the usual way, till another government was established, to which they paid, without troubling themselves about the divine right of kings, allegiance

‘even a fourth part of the crops of his realm at a time of urgent necessity, as of war or invasion, and protects his people to the utmost of his power, commits no sin. His peculiar duty is conquest, and he must not recede from battle; so that, while he defends by his arms the merchant and husbandman, he may levy the legal tax as the price of protection. The tax on the mercantile class, which in times of prosperity, must be only a twelfth part of their crops, and a fiftieth of their personal profits, may be an eighth of their crops in a time of distress, or a sixth, which is the medium, or even a fourth in great public adversity; but a twentieth of their gains on money, and other moveables, is the highest tax: serving-men, artisans, and mechanics must assist by their labour, but at no time pay taxes.’ Manu, Chap. x. 118, 19, 20. ‘By low handicraftsmen, artificers, and servile men, who support themselves by labour, the king may cause work to be done for a day in each month.’ Manu, Chap. vii. 138.

* *Ayeen Akbery*, p. 347. *Mill's British India*, 4to. edition, vol. i. p. 176.

† Mr. Robinson says, ‘It appears upon the authority of Sir Thomas Munro, that in the districts of the Hindu chieftains of the Northern Circars, descended from the ancient sovereigns of Orissa, and in other Hindu States, the same rule of assessment prevails as in other parts of India, fluctuating from two to three-fifths of the gross produce.’ *An account of the Land Revenue of British India*, by Francis Horsley Robinson, Esq., p. 18.

and revenue; indeed the ravages of famine, pestilence, and war; the breaking up of old dynasties, and the creation of new ones, wrought in them no radical change; the name, limits, interests, families, and economy of the village continued the same through all the calamities and revolutions which the country experienced. As such corporations are gradually passing away, even in Asiatic kingdoms independent of British rule, a few more details respecting them may be mentioned. The head-man of the village was appointed by the sovereign, but in the course of time, like most things pertaining to Hindus, his office became hereditary; on the death of the father his eldest son succeeded him, on obtaining the formal recognition of the crown, and, as the custom of applying to the Government for its sanction gradually dropped out of use, its acquiescence in the act was taken for granted; hence the office seldom passed from one family to another, unless the transfer was imperatively called for by extraordinary circumstances. The head-man was authorized to collect the rent and remit it to the public treasury; for the whole amount he was responsible to the government, but when there happened to be a deficit, it was met by every farmer paying his proportion of it, which was estimated by his rental. The defaulting parties had to liquidate their arrears in a reasonable time or forfeit their land. The village-chief was likewise required to superintend the police, settle disputes, and award punishments for small offences. In all important cases he was aided by a court of arbitration composed of members who were chosen for their experience and probity. From its decisions appeals might be made to the magistrates and judges, but they were of rare occurrence.

Each rural community had power to levy taxes, or set apart particular fields and devote the proceeds from the sale of the crops to the following objects, the repairs of temples, daily performance of religious ceremonies, offering of sacrifices, and the celebration of festivals; keeping in good condition pools and watercourses used for agricultural purposes; the maintenance of priests, schoolmasters, carpenters, smiths, washermen, barbers, constables, watchmen, and other persons whose services were occasionally necessary, such as doctors, midwives, musicians, and dancing-girls. Neither Hindus nor Mohammedans, who are accounted respectable, dance, as to take a personal part in the amusement, would be considered degrading; accordingly they employ at their rejoicings professional persons, who in their songs, attitudes, and motions often ignore the proprieties of life, stimulate the lowest passions, ridicule virtuous characters, and encourage the profligate in his evil courses. They

are among the most powerful agents that corrupt the morals of society. In some districts the musician, instead of being directly recompensed by the municipality, paid a small tax for the privilege of exercising his art, and it was stipulated in his contract that no other person should be engaged, and that his sole remuneration should be the gratuities of the individuals and families that called him to play.

It may here be proper briefly to notice the objections brought against the proprietary right of the sovereign to the land. It is argued that such a right would be a serious discouragement in agricultural pursuits, and would retard the well-being of the peasantry and the general prosperity of the country. If justly exercised, though some evils might flow from it, they would not be of a grave character. The king is not empowered by the laws of nature or those of the realm to do what is injurious to his subjects, he is laid under solemn obligations to regulate his procedure by the principles of equity, and to have a regard in all he does to the real good of the people over whom he reigns. It is possible that, while acknowledging a code of the highest morals, and giving expression to the most benevolent sentiments, he may be guilty of acts of oppression; but this may also be affirmed of landlords who are in a less exalted position, and the transgression of the law does not invalidate a right, it calls for a remedy that shall redress the grievance which is the subject of complaint, and such redress if not given is sure in the course of time to be extorted; for even when the administration of justice is the most defective, and the courts are virtually closed against the poor, there is a point beyond which oppression cannot go without evoking a spirit of resistance; when suffering becomes intolerable, men rise against the inflictors of it whether of royal, aristocratic, or plebeian blood, and self-interest dictates to the holders of property the necessity of conceding to reasonable demands when longer non-compliance is likely to be injurious to themselves. There are of course rich persons who observe the golden rule, doing in all things as they would wish others to do to them; but, generally speaking, a sliding scale of morals, moving up and down with the change of circumstances, is adopted, what is right is not so much the question as what can be done, not how much equity requires to be left to tenants to procure the necessaries and comforts of life for their families, but how much can be wrung from them. Some Hindu kings proceeded in this manner and reaped the legitimate fruits of their doings. The peasantry sank into abject poverty, and their numerical strength greatly declined,

vast tracts were thrown out of cultivation, depopulated and resigned to beasts of prey, the revenue was not forthcoming, and the acts of violence to which recourse was had to obtain it further impoverished the kingdom. Such painful facts prove not that these sovereigns had no proprietary right to the soil, but that in the exercise of it they remembered neither justice nor mercy.

While the assessment was punctually paid, the cultivators were not, except under very extraordinary circumstances, deprived of their lands, and after being in possession many years, it became customary to regard them as hereditary tenants. Though the law never pronounced them such, the assumption of the title was tacitly allowed, because it did not injure, but rather benefited the state by securing the constant occupancy of the land, and the prompt realization of the revenue. Hence arose the supposed power to let, sell, mortgage, or will away their farms. As the exercise of this power did not affect the interests of the crown, it was not made the subject of inquiry, and after being long permitted, custom gave it something like the force of law, when to have interfered with it would have been an unwise, unjust, and perhaps a dangerous policy. From this an inference has been drawn that the ryots possessed a proprietary right to the soil, but in these transactions what was let, sold, mortgaged, or bequeathed? Was it the land itself or only the usufruct of it? Doubtless the latter only, for no redemption from the payment of rent was obtained, and consequently no property in the land acquired; the new tenant occupied the same position as his predecessor and was under the same pecuniary obligations to the crown. If for religious, civil, military, or other services which the holder of a farm rendered, these obligations were annulled, it was an act of grace on the part of the sovereign, and the farm was thenceforward designated in the government records '*lakhraj*,*' a name which distinguished it from other lands, and which freeholds have borne from the most remote age to the present times.

The foregoing observations relate to the general mode in which this prerogative of the crown was employed, but in a country of such vast dimensions, and inhabited by heterogeneous races who held little intercourse with each other, a perfect uniformity of practice did not prevail. The manner of conducting the internal affairs of states varied, but to notice every line of policy adopted would occupy too much of the reader's time; one example may however be sufficient to prove that in regions far dis-

* *Lakhraj*, land which pays no rent to government, freehold.

tant from each other, the proprietary right to the soil might be exercised in different ways. 'One of the principal of the Rajpoot rulers of Central India, Zalim Singh, has a revenue system which, like that of his government, is entirely suited to his personal character. He manages a kingdom like a farm: he is the banker who makes the advances to the cultivators, as well as the ruler to whom they pay revenue; and his terms of interest are as high as those of the most sordid money-brokers. This places the cultivators much in his power; and to increase this dependence, he has belonging to himself several thousand ploughs, with hired labourers, who are not only employed in recovering waste lands, but sent on the instant to till those fields which the peasantry object to cultivate from deeming the rent too high. This system has, no doubt, spread cultivation, and increased the revenue; but it has been hard upon the husbandmen.' *

The Mohammedans, like their predecessors, claimed the proprietary right to the soil, and, making some changes in the executive department, adopted the system of revenue which they found established. Instead of seizing the farms of the vanquished, it was their general policy to leave them in undisturbed possession, on condition of giving a money-equivalent for the payment in kind of the sovereign's part of the produce. The portion of the crown was fixed according to the fertility of the different lands, and the value of the crops grown, and may have averaged one-third. † In each province the emperor appointed a receiver-general who was next in rank to the viceroy. It was his duty to realize and disburse the revenue, issue pay to the army and the respective branches of the civil service, check every unnecessary expense, audit all accounts, and transmit them to the chief financial minister at the imperial treasury. In addition to the demands of the crown he had power to levy on husbandmen, in proportion to their rent, imposts for the

* *Memoir on Central India*, by Sir John Malcolm, vol. ii. pp. 62-3.

† The Hidáyá says, 'This tax ought not to exceed what the land can afford to pay. Our jurists have declared that the utmost the land can afford to pay is one-half the produce, and more than this cannot be taken. If the land cannot afford to pay one-half, the Prince must take less, for to take less is lawful, but to take more than one-half is unlawful.'

Mr. Robinson says, 'The highest rent that in practice can be taken, and then only in first-rate lands commanding a good market, is one-half the produce. The average is two-thirds to the cultivator, and one-third for rent. Inferior lands, or lands in thinly peopled tracts, without ready markets, give only a fourth, fifth, or a sixth of the produce as rent.' *An account of the Land Revenue of British India*, p. 19. 'The sovereign's full share is now reckoned at one-half; and a country is reckoned moderately assessed where he takes only one-third.' Elphinstone's *History of India*, p. 71.

maintenance of priests, mosques, schools, caravanserais, highways, and bridges. His subordinates were responsible to him for the taxes of the districts committed to their charge. Each of these had officers under him who, according to the written instructions contained in the instrument he gave them, were authorized for one year or a longer period to collect the ground-rent of a district, city, town, village, or single estate, receiving in the shape of remuneration a certain percentage on the amount realized.* When the stipulated time elapsed, the document became legally void, and he might withdraw, modify, or renew it as the interests of the state rendered expedient. This discretionary power was not always purely exercised. Though not actually put up to auction, these instruments were sometimes sold to the highest bidders, who reimbursed themselves for the price they paid by levying illegal cesses. To remedy this evil the register of rents was ordered to be kept open in every district for the inspection of the people, that they might distinguish the demands of the crown from the extortions of the tax-gatherers. In some places this well-intentioned edict was productive of salutary effects, but in others it was a dead letter, and rather injured than improved the condition of the peasantry, because the local officers of the government demanded a larger sum for their connivance at the collectors' evasions of the law, and these repaid themselves by increased exactions; so that the cultivators of the soil reaped only a small portion of the fruits of their labour. While they afforded the sustenance of life to all classes of the people and largely contributed to the revenue of the state by the sweat of their brow, a condition little above poverty, and commanding few comforts, was, generally speaking, the most they could expect. The painful conviction of toiling for others depressed their spirits and caused them to relax those industrious efforts from a participation in the beneficial results of which they were almost entirely excluded; as extraordinary harvests brought extraordinary burdens, they were not coveted but rather dreaded; the cultivators wished the produce of their fields both in quality and quantity to be always the same, that they might be spared increased exactions.

In proof of the proprietary right of the sovereign we may adduce the fact of estates being assigned for money-payments which, when the sum was realized by the receipt of the rents reverted to the crown; to estates given for a limited time or in

* The remuneration is supposed to have been ten per cent.

perpetuity to reward the services of generals and cabinet ministers. Rival princes when contending for power were lavish in their donations of land; the family of Baber alienated in this way, it has been estimated, a third part of the empire.* To this prodigal waste of the pecuniary resources of the realm there was, however, a check, but it was founded on injustice and exercised with violence.† In times of anarchy the man who with his sword cut his way to the throne not unfrequently coveted the largesses made by his predecessor and forcibly resumed them. Evidence equally conclusive in support of the proprietary right we are considering is afforded by grants to less exalted characters than great captains and sage counsellors, to courtesans and devotees, favourites of sovereigns addicted to superstition or pleasure. 'One of the most beautiful and flourishing villages I ever saw', says Mr. Forbes, 'had, with its surrounding districts, been given to a set of dancing-girls; another of similar population and fertility, belonged to a tribe of Gosannees, or Hindu mendicants.' †

The British by degrees crushed the Mogul power and as conquerors became owners of the land. In dispossessing farmers who fail to pay their rent, in remitting, diminishing, increasing, or permanently fixing the assessment, and in granting estates to reward native princes, civil and military officers, they exercise the proprietary right to the soil as Hindu and Mohammedan sovereigns did before them.

Importance of Agriculture.—Agriculture is the most ancient of arts. The first mention of it is found in the writings of Moses, where we learn that 'Cain was a tiller of the ground, and that Noah began to be a husbandman, and planted a vineyard.' It is likewise an art almost universally practised, it is followed in nearly every region of the globe, and has been, in all countries which have emerged from barbarism, the precursor of civilization. Without it mankind would be roaming over the wilds of Nature in search of an uncertain subsistence by the chase, and have no better habitations to shelter them from the scorching heat, the piercing cold, and the drenching rain than what the woods, the dens, and caves of the earth afforded. It is indispensable to the existence of a state, and

* Dow's *Hindustan*, Vol. iii. p. 28.

† *Oriental Memoirs*, by James Forbes, Esq., revised by his daughter, the Countess De Montalembert, Vol. ii. p. 47. Mr. Forbes was in India from 1766 to 1784.

also to its prosperity and freedom; for, however highly trade and commerce may be appreciated, unless necessary food to support the inhabitants be produced at home, no nation can be secure and independent; the continuance of its welfare must rest on the friendly policy of corn-growing countries, and in the event of an interruption of amicable relations being followed by a declaration of war, there will be no alternative except submission to the terms they may please to dictate, or the endurance of the horrors of famine. Numerical strength, bravery, and skill cannot conquer hunger; against this invincible foe veteran troops are as unsuccessful combatants as the rawest soldier; hence the most celebrated nations of antiquity highly respected husbandry, and framed laws to encourage it. In the various classes into which the people of China are divided, agriculturists are placed in the second rank, immediately after men of letters, and before mechanics and merchants; and, to cause their occupation to be held in honour, it has been a yearly custom, observed from time immemorial, for the emperor, followed by the court and in the presence of the citizens of the metropolis, to plough a small piece of land;* the ceremony is preceded by his sacrificing a bullock to the *manes* of the sage Confucius, and in these acts of labour and worship the viceroys in the provinces copy the example of the sovereign.† Agricultural pursuits were not only much esteemed by the people of ancient Rome, but the practice of tilling their paternal estates was found compatible with a fitness to guide the deliberations of the senate, and command the legions in battle, and some of their most illustrious men in the civil and military services were called from the plough. To promote the interests of agriculture, the ancient Egyptians made a network of canals, by which the waters of the Nile are distributed for the purposes of irrigation, whose alluvial deposit is more fertilizing than the richest

* This Governmental system of regulating rank and honour could not, however, exercise any perceptible influence on the market-price of labour; in China, as in every other part of the world, the skilful artisan has always commanded higher wages than the ploughman.

† 'There are upwards of 1,560 temples dedicated to Confucius; and, at the spring and autumnal sacrifices, there are offered to him 6 bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer, and 27,000 rabbits; making a total of 62,606 animals, immolated annually to the *manes* of Confucius, besides 27,600 pieces of silk; all provided by the Government, in addition to the numerous offerings presented to him by private individuals.' *China: its State and Prospects*: by the Rev. Dr. Medhurst, p. 193.

manure.* This celebrated river was regarded as the tutelary deity of the country, and honoured with the solemnities of worship; at the time of the inundation sacrifices were presented, and oblations of fruit, lotus-flowers, sugar, corn, and barley strewed on the water, vast multitudes filled the air with shouts of joy, and the sounds of festivity, of music, of the dance and song, were heard throughout the day. The canals constructed by the ancient sovereigns of Hindustan to distribute, for the purposes of irrigation, the waters of the Ganges and of other rivers, though less celebrated than those of Egypt, were formed with the same design, to promote the welfare of the cultivators of the soil, and through them the good of the country at large.† Nearly all modern nations pay great attention to agricultural interests; they abolish or modify the statutes relating to them, or frame new ones as necessity appears to dictate; to diminish the cost of producing the fruits of the earth, and enable the farmer to dispose of them at a lower rate, while realizing himself an augmentation of profit, they grant patents for inventions which shorten and cheapen labour, for ploughing, sowing, harrowing, reaping, and threshing machines.

The manner in which the English exercised the proprietary right to the soil.—The East India Company, notwithstanding its defects, was better than any preceding government, and in many of its acts reflected honour on the English name, but on its general administration we purpose not to dwell, and shall confine ourselves to the manner in which it exercised the proprietary right

* The component parts of the alluvial deposit, according to the Analysis given by Regnault in the 'Memoires sur l'Egypte,' are—

11	Water.
9	Carbon.
6	Oxide of Iron.
4	Silica.
4	Carbonate of Magnesia.
18	„ Lime.
48	Alumen.

100.

Wilkinson's *Manners and Customs of the Ancient Egyptians*, vol. i. p. 50.

† The great benefit to the country of the Ganges canal will appear from the following statement made by the Superintendent-General of Irrigation, in the North-West Provinces, in his Report of 1860-61:—

'The total outlay on this gigantic work, together with that expended on its maintenance and repairs, may be represented at Rs. 3,23,86,636. The direct revenue paid into the Government treasury was Rs. 1,42,45,258, or not far from one-half of the outlay; and the indirect revenue in the shape of crops to the country for one single year amounted to no less than Rs. 6,03,06,287, or nearly double the whole outlay—including maintenance and repairs for several years.'—*Bengal Hurkaru*, 28th October 1863.

to the soil. Before the British as conquerors came into possession of the several parts of India, the emperor held the sceptre with a feeble hand, the viceroys in regions far distant from Delhi paid him allegiance only of a nominal character, occasionally set his authority at defiance, broke out into rebellion, and fought for the sovereignty of the provinces they were deputed to govern; revolutions and the ravages of war naturally caused agriculture, trade, and commerce to decline, and the vast amount of treasure exported to Europe by individuals, and the Dutch, Danish, French, and English Companies, rendered capital scarce when it was much needed. To mitigate these evils, and accelerate the return of prosperity, wisdom dictated the adoption of a lenient and liberal policy, but the one pursued was of a stringent nature. It appears to have been the chief aim of the English to draw from the land as much rent as could be obtained. Those who were unable or reluctant to pay the increased assessment had to leave their estates. Farmers of revenue were sent into the districts, who agreed to pay a fixed amount for the tract of country assigned them, and those who offered the most were preferred. As their appointment seldom lasted longer than a year, they put forth every effort to realize not only the assessment, but a large surplus for themselves, and this was accomplished by rack-renting the peasantry. The tribunals were accessible, but applying to them involved great loss both of money and time, and as the Magistrate himself was interested in keeping up the revenue, his promotion in the service being often made to depend on it, there could be no certainty of their grievances being redressed, and every unsuccessful appeal exposed them to greater hardships, until they became the special objects on whom the oppressor wreaked his vengeance. Like a landholder who, considering his title to his estate invalid, and apprehensive he will not be permitted to remain long in possession, endeavours to make the most of it while in power, the Directors managed their territorial acquisitions on the principle of obtaining immediate profit, without regard to the measures they adopted, which at no distant period could not fail to exhaust the sources of revenue, and impoverish the country. In their instructions to the Governments at the respective Presidencies, they continually called for larger remittances; and those of their servants who showed much zeal in augmenting the revenue, rose in their estimation and were rewarded by being placed in lucrative offices; while those who made promises of increase which they found themselves unable to perform, were visited with their displeasure. Thus the way was clearly indicated in which their approbation might be

expected, and though entering it evinced an absence of right principle, and of that high character for which our countrymen are generally distinguished, too many, not strong enough to resist temptation, sought personal advancement by ruining the districts over which they presided. In 1770 Bengal was afflicted with a grievous famine, rice rose to ten times its usual price, and at length was not to be obtained even at that rate; multitudes subsisted on the leaves and bark of trees, and the noxious flesh of unclean animals, and instances occurred of parents eating their deceased children, and children their deceased parents; in some places whole families perished, and in others entire villages; the fields, the roads, and rivers were strewed with the dead, and the effluvia arising from the decomposing bodies poisoned the atmosphere, so that in whatever direction the wind blew, it bore on its wings pestilence and death. Our countrymen, with the native gentry, did all in their power to mitigate the ravages; in Moorshedabad alone seven thousand of the famishing were daily fed for several months, and sympathy and benevolence equally great were exhibited in many other parts of the province. But the calamity was of such magnitude as not to be perceptibly arrested in its desolating progress by the most munificent charity; it swept away one-third of the inhabitants, and left the survivors in a state of distress bordering on desperation; yet in the following year the Committee in charge of the revenue, fixed the assessment at a higher rate than had been paid in any former period, raising it more than a hundred thousand pounds, although, at the time the augmentation was made, the balance of rent not realized was nearly double that amount.* As the cultivators of the soil became less able to pay the increased assessment, more oppressive measures were taken to realize it; to the military placed at the service of the Collectors seven battalions were added, and, accompanied by the troops in their journeys through the districts, the revenue-farmers enforced payment at the point of the bayonet. Wherever they rested, they lived on the villagers during the period of their stay, levied contributions of fruit, milk, clarified butter, rice, pulse, fish, kids, fuel, and whatever forage was needed for their horses

* Net revenue for the Bengali year 1177 (1770 of the			
Christian era),	...	...	Rs. 1,55,52,472 5 9
1178, ...	...	...	... 1,66,38,147 12 14
Increase for 1178, ...	...	...	10,85,675 7 5
Balance of rent not realized when the increased as-			
essment was made, ...	...	...	18,31,861 4 2
<i>Vide</i> Letter from the Council of Revenue, 7th October 1771.			

and cattle ; often compelled the people to labour in their service without wages ; exacted fines for frivolous offences, and frequently for offences which they knew had not been committed, indeed the crime consisted in possessing anything which insatiable avarice coveted. These, however, were not the only sufferings borne ; the soldiers and the numerous followers of the Collector's camp, billeting themselves on the peasantry, seized everything they wanted, and paid for nothing ; like swarms of locusts destroying all the productions of the earth on which they alight, they passed through the country, everywhere leaving the inhabitants in a state of increased wretchedness. Not a few of the cultivators, reduced to the last extremity, and in utter despair of their grievances ever being redressed, fled from the Company's possessions into the territories of independent princes ; many of those who still clung to their homesteads, notwithstanding the sufferings they endured, were obliged to dispose of their cattle to meet the pressing demands of the revenue officers, and, with no oxen to plough, a large portion of their land lay waste, and the little they did bring under tillage was dug with the spade, which from its great expense proved an unremunerative mode of cultivation. At last the Collectors found it impossible to realize the assessment, for, though they still freely applied torture and were deaf to the cries of distress everywhere heard around them, nothing more could be wrung from the down-trodden peasantry ; thus circumstanced they were unable to fulfil their contracts ; to escape increased exactions they had before often pleaded poverty, but the threat or infliction of chastisement had proved it in almost every case to be feigned ; now, though their inability to pay was real, it was yet not credited ; accordingly to draw the money out of them they were subjected to indignities of the most humiliating character, and to punishments of great severity, in the endurance of which not a few of them expired in agony. These punishments varied with the changing passions of the fiend who ordered them to be inflicted. The defaulting Collector, with his wife and children, might be forced to renounce his ancestral faith and embrace the religion of his oppressors ; or have guards placed over him to prevent him from eating or drinking till he had settled his accounts ; be bastinadoed or suspended to a tree or beam by the feet ; if it were summer be compelled to sit in the sun to be scorched by its rays, and if winter be stripped naked and have buckets of cold water frequently poured over him ; be imprisoned, starved, and tortured ; or, having a rope tied under the arms, be dragged through a pond filled with all uncleanness, the odour of which almost suffocated him ; in contempt of the religion of

the sufferer this pool of filth was called *Baikunt*, the Hindu paradise. It is true these outrages were not wrought directly by the European officers of the Company, they were the work of the native receivers-general; but, though not the perpetrators of the wickedness, they admitted the money it produced into the public treasury, and were therefore responsible for the cruelties by which it was extorted. The receivers-general, finding many of the European officers too indolent to examine the accounts which were submitted for their inspection, embraced the opportunity of amassing large fortunes, and not only themselves peculated, but when their connivance was purchased at a high price, shut their eyes to gigantic robberies perpetrated by others. Dexterous in the art of deception, and prepared to adopt every means to plunder the Government, the frauds and oppression committed in the collection of the revenue, threatened to make the most fertile province in the world a barren desert. Generally speaking, the courts of justice were worse than useless, for the native officials were bribed to work them as engines of cruelty to stifle the cries of the poor who came for redress, and to punish them for their temerity. If an appeal were addressed to the Governor and Council, it was the usual course to forward the complaint to the persons against whom it was lodged, the receivers-general or their subordinates, who, calling to their aid chicanery, forgery, and perjury, to make the charge appear ill-founded, in nearly every case accomplished their object, so that the petitioner had still to endure his wrongs, and in addition to them the vengeance of the tyrants whose wrath his accusations had kindled. Most of the European officers, even in that period of great laxity of morals, were distinguished for probity and honour, but some were guilty of the prevailing crime of peculation, for they returned home with fortunes, which, considering their amount and the short time in which they had been accumulated, could not have been honestly acquired. A few civilians, upright and noble-spirited, condemned the unjust and suicidal policy adopted, pointed out how it was depressing trade and commerce, diminishing the area of cultivation, and depopulating vast tracts of territory. Little attention, however, was paid to their remonstrances, and, instead of being thanked for their faithfulness, they were given to understand that they had stepped beyond their province, and failed in respect to their masters, for the Directors continued to regard the resources of the country as inexhaustible, and every augmented remittance they received, as they were ignorant of the manner in which it was raised, served to strengthen the delusion. Therefore, though actually in debt, in antici-

pation of an increased revenue, they announced to the proprietary body a dividend on their capital of twelve per cent. per annum, the highest rate of interest permitted by law. But dreams of unlimited wealth were not to be realized, the glowing pictures which had been presented to the view gradually faded away, and gave place to stern realities, every vessel that came from the East brought unwelcome intelligence, and the despatches spoke in alarming language of the condition of the agriculturists, the complete disorganization of society, numerous and powerful bands of robbers ravaging the rural districts, whose desolating progress the Government was too weak to arrest, the prevalent crime of peculation, a balance of a million pounds sterling of unpaid rent, an empty treasury, and enormous debts contracted to keep the machinery of the State going and ward off impending bankruptcy. As they received few remittances, a crisis in their affairs came sooner than they could have apprehended, for on looking into their exchequer they found they were unable to the extent of £1,293,000 to meet payments which were falling due. In this emergency they applied to the Bank of England for £700,000, but it lent them only £200,000. They then laid a statement of their pecuniary difficulties before the Prime Minister, and solicited from parliament the loan of a million pounds. This application led to an inquiry into the conduct of the Company, in which disclosures were made of its mal-administration at home and abroad which excited the indignation of the public. At last a loan of £1,400,000 was offered, on conditions, however, which they deemed harsh and humiliating, but to which their necessitous circumstances obliged them to submit. The picture of their territories given in former despatches being proved by subsequent accounts to be as true as it was dark, they awoke to a proper sense of their position, and at once forwarded instructions to India, commanding remedial measures to be instantly taken.

Orders were given to remove the treasury from the city of Moorshedabad to Calcutta, to dispense with the native receivers-general, and collect the revenue through the European officers of the Company. The lands were to be let on leases of five years' duration, and a supervising committee, consisting of four members, was to travel through the rural districts, and after personal intercourse with the people, fix the rent which they should pay per acre for their holdings, regulating the amount according to the nature of the soil, and the value of the crops grown. These measures were dictated by a wise and benevolent spirit, and, had they been carried out in their integrity, the cultivators who were groaning under very heavy burdens, would have been

favoured in a short time with returning prosperity ; but no sooner did the supervisors enter on their important duties than they became oblivious of the object for which they had been appointed ; that object was to make reasonable reductions where the rents were oppressive, but as in the judgment of those gentlemen what was offered for the land appeared often below its real value, they actually put it up to auction, and let it to the highest bidder, whether he were the holder or a stranger. Such a procedure rather deepened the wretchedness of the people than ameliorated their condition, and was strongly condemned by the Directors, who in their letter to the President and Council at Fort William, dated the 7th of April 1773, thus expressed their displeasure, ‘ We wish we could refute the observation, that ‘ almost every attempt made by us and our administrations at ‘ your Presidency, for the reforming of abuses, has rather increased them, and added to the miseries of the country we are ‘ anxious to protect and cherish. The truth of this observation appears fully in the late appointment of supervisors ‘ and chiefs—instituted as they were, to give relief to the indigent tenants, are not the tenants, more than ever oppressed and wretched?’ Being overtaxed, the country was greatly impoverished, and imperatively called for a reduction in the revenue, while very few of the contractors had been able to pay the high price which they had offered for the estates they farmed, so that in April 1777, when the leases expired, the balances, of which the greater part was deemed irrecoverable, amounted to £1,292,691, although £1,187,957-12 of rent had previously been remitted. The Governor-General recommended that the lands should be let on leases for lives, and Mr. Francis proposed to establish a fixed, invariable rent. Both of these modes were submitted to the Court of Directors, who did not think it advisable to adopt either, but sent out instructions prohibiting the lands being any longer put up to auction, ordering them to be let for one year on the most advantageous terms, and a preference to be given to natives residing on the spot, and not to allow Europeans, personally or by their agents, to obtain in farm a single acre of the Company’s possessions. Respecting the execution of these commands, the contending parties in the Government of India differed in opinion, Mr. Hastings maintaining that the lands should be offered at the assessment of the preceding year, and such as were not taken be advertised, and sealed tenders received for them ; while Mr. Francis considered the rent-roll of the last year too high, and sealed tenders a virtual auction. These discussions were terminated by the arrival of a despatch

from England in which the average of the collections of the three preceding years was fixed as the basis of the new settlement, and in this manner the rent was annually renewed till 1781, when the provincial councils were superseded by a Committee of Revenue formed in Calcutta and composed of five* covenanted servants. This Committee managed the whole financial affairs of the country, determined all questions on which a difference of opinion arose by a majority of votes, and submitted to the Supreme Council a monthly report of its proceedings. The gentlemen who composed it, in estimating the capabilities of different kinds of land to pay revenue, neither went on a tour of inspection through the rural districts themselves, nor employed other persons to make necessary inquiries, but took the rent-accounts of preceding years as the basis of their calculations, although it was well known that in many cases the former rates were oppressively high, and had caused vast tracts to be thrown out of cultivation, the ryots finding the retaining of them on such disadvantageous terms ruinous. To fix the rent at a rate just both to the Government and the people, they not only needed comprehensive knowledge, firmness, and great probity, but it was absolutely necessary to keep in perfect abeyance everything of a self-interested character; notwithstanding which a powerful pecuniary incentive was set before them, which, though not with the design of biasing their judgment, had certainly that effect. As a stimulus to labour, the members of the Committee and their principal assistants were allowed a percentage on the amount of revenue realized, two per cent. on the sums paid into the Calcutta treasury, and one on those paid into the country treasuries. As their promotion in the service depended on the pleasure of the Government, and in gaining its approbation by increasing the revenue they enriched themselves, the farmers were sacrificed to a spirit of ambition and cupidity, and the wretchedness of the country greatly augmented. In expressing their disapprobation of the conduct of their revenue officers, the Directors wrote, 'A moderate assessment, regularly and punctually collected, unites the considerations of our interests with the happiness of the natives, and security of the landholders, more rationally than any imperfect collection of an exaggerated assessment, to be enforced with severity and vexation.' They therefore ordered a lighter assessment to be made for a period of ten

* Mill says the committee was composed of only four persons, (*History of British India*, 4to. vol. ii. p. 588;) but Grant says the number was five, *Sketch of the History of the East India Company*, p. 351.

years, which was announced to the public in 1789, and, after three years' experience of the manner in which it worked, was declared on the 22nd of March 1793, to be permanent. The settlement comprehended Bengal, Behar, Orissa, and Benares.* The rent of these provinces was fixed for ever at £3,509,530.

The persons who had hitherto been employed year by year in the capacity of collectors, receiving in the shape of remuneration ten per cent. on the revenue realized, and who had no claim whatever to the land, were constituted perpetual farmers of the rents of the estates assigned them. This, however, did not, as some writers have conjectured, in any way affect the proprietary right of the Crown; for the settlement did not transfer the land itself from the State to individuals, it only determined what rent individuals were to pay for the usufruct of it, and made the lease perpetual, and that nothing more was contemplated is apparent from the following fact, of which every one acquainted with rural affairs in India must be cognizant. On tenants falling into arrears the usufruct of the land lapses to Government, and is re-let to others on the same or dissimilar conditions as circumstances dictate; that in all such cases the use of the land is justly forfeited has never once been questioned, and what stronger proof could be advanced to establish the right of the sovereign to the soil?

The subject of the permanent settlement had been long under consideration, and the covenanted servants of the Company had been requested to communicate to the Supreme Council all information relating to it which they could obtain in the respective districts in which they were located; much of what they forwarded was, however, derived from their native subordinates, many of whom had an interested motive in keeping them in the dark; hence it formed a very unsuitable basis for so important an act of legislation. Still, with the ancient rent-rolls

* Bengal, Behar, and Benares had then an area of only 162,000 square miles, in acres 103,680,000, in bighas of 80 square cubits, 12,545,280,000; the following proportions of this surface are grounded on many surveys after making allowance for large rivers:—

Rivers and lakes (one-eighth)	...	...	...	...	3 parts
Deemed irreclaimable and barren (one-sixth)	...	...	...	...	4 "
Site of towns and villages, highways, ponds, &c. (one twenty-fourth)	...	...	...	...	1 "
Free lands (three twenty-fourths)	...	...	...	...	3 "
Remaining liable for revenue in tillage (three-eighths)	...	...	...	...	9 "
Waste (one-sixth)	...	...	...	...	4 "
					—
					24 parts

in the possession of the State, it was the only one which could then be procured ; it therefore naturally followed that some lands were over-rated, and others under-rated ; that the data on which the assessment was formed were very erroneous, will appear from the great inequality in the price at which estates were sold in 1810. In some districts the price was enormous, and in others a mere trifle.

In Sarun	it was	331	year's purchase.
„ Rungpore	„	245	„
„ Tirhoot	„	185	„
„ Chittagong	„	93	„
„ Burdwan	„	46	„
„ Shahabad	„	21	„
„ Tipperah	„	11	„
„ Dacca	„	8	„
„ Nuddca	„	4	„
„ Moorshedabad,	„	1	„
The average price was in Behar		67	„
„	Orissa	53	„
„	Bengal	23	„

In one single year, 1796, the land fallen into arrears* and advertised for sale was nearly one-tenth of the whole of Bengal and Behar, and the rent of it amounted to £287,006-2 ; but this was owing perhaps not so much to the inequality in the assessment as to the want of legal means to obtain rent from the ryots. Exhibiting a partiality in the administration of justice which it still manifests in its statute for the sale of land and its opium contract-law, the Government, for the satisfaction of its own claims, adopted a judicial process which was summary, but left the landholder to realize his through a process which was costly, tardy, and uncertain. The landholder was required to send in his rent every month, and, in the event of his failing to do so, the Collector might dispose of his estate by auction ; if therefore the farmers were dilatory in their payments, or did not pay at all till prosecuted, he necessarily fell into arrears, and suffered the consequences. If he sued them in the civil court, redress, if obtained, was long deferred, owing to the vast number of cases on the file, and, when it came, perhaps found him ruined by waiting for it. In confirmation of the truth of this statement we may here mention the following fact, and others of a similar nature might be brought forward. In the district of Burdwan, in the short space of two years, the accumulation of undecided cases, pending before the Judge,

* See Hamilton's Hindostan, vol. i. p. 70.

exceeded thirty thousand. Regulation VII. of 1799 remedied these evils, and postponed the sale of estates for arrears of rent to the end of the current year, and, that the landholder might in the meantime be able to obtain from his tenants what was due, it invested him with power to distrain the property of defaulters. That the difficulty of realizing rent, in a country where it is withheld as long as possible, and seldom paid without pressure, was then, as it is now, considerable, and required such a measure to remove it, may be readily conceded; but to permit the landholder to take the law into his own hands to protect his pecuniary interests, and to unite in his own person the judge, the jury, the constable, and the jailor, was a violation of the first principles of justice; it was doubtless the province of Government to execute the statute by a swift and cheap process, and not to delegate its authority to others; and in thus resigning its proper functions it acknowledged either its incompetence to administer the enactment, or, what is still worse, its indifference to the manner in which it might be perverted. After being in operation ten years, this objectionable statute was somewhat modified, notice was required to be given of the intention to distrain, and implements of husbandry, and cattle used for ploughing were exempted from seizure. Though sales for arrears were less frequent, they did not altogether cease, but some, if not many, were perhaps caused by the negligence or avarice of the landholders. If ryots, rack-rented and oppressed in other ways beyond the point of endurance, fled, and the estate became a desert, it of course ceased to be remunerative, fell into arrears, and was sold. If landholders, living in indolence and luxury, exercised no supervision over their affairs, they reaped the fruits of their negligence, speculating agents reduced them to beggary, and in some instances bought their forfeited estates with the money of which they had robbed them.

What proportion the assessment bore to the rent received from the cultivators, is difficult, and perhaps impossible to ascertain. The Company contemplated, it has been affirmed, obtaining ten-elevenths* of the rent, regulating the profit of the landholder by the rate of remuneration which had been given him as collector of revenue; but, owing to the gross ignorance in which the settlement was made, it turned out to be of a more liberal character. In a few years the over-rated lands were allowed to revert to Government to get rid of the pecuniary loss which kept the holders involved, and the estates which were retained were found, with able and economical management, to

* *Land Revenue of British India*, by F. H. Robinson, Esq., p. 26.

yield not only sufficient to meet the demands of the revenue-officer, but a fair profit to the holders of them, as their average net income was in the proportion of 45 to 100 of the rent paid to Government.* What proportion the assessment now bears to the rent, we have the means of fairly estimating. On an examination of the accounts of all the estates managed by the Court of Wards, it was found to be about one-half, and, as there is nothing peculiar in these estates, this may be taken as the average. There are of course exceptions to the above. Lands that, owing to ignorance of their measurement, were much under-rated at first, and have since greatly risen in value by improvements made in them, pay a very small proportion of revenue. A fourth share of a property in Mymensingh, the assessment of which is 30,000 rupees, was brought under the Court of Wards, when it was let in farm for Rs. 75,000, and the person who took it received in rent Rs. 90,000. Mr. Wise of Dacca in his evidence before the parliamentary committee, mentions an instance of an estate paying £10,000 a year to Government, and yielding the owner £60,000. A writer in one of the metropolitan journals says there are about fifteen estates in his neighbourhood which pay less than a hundredth part of their income in rent to Government; for instance, there is a village assessed at one rupee which yields six hundred, another at fourteen which gives eight hundred, and a third rated at eighteen returns seventeen hundred.† Whether, therefore, the settlement at the time of its formation were moderate or otherwise, it is comparatively light now, and, excepting the mercantile class, the landholders in the area over which it extends are the most prosperous men in India. The usufruct of the soil being secured to them on fixed terms in perpetuity has stimulated them to make improvements, and, feeling assured that they or their children will enjoy the advantages resulting from them, they regard all money thus expended as capital profitably invested. Hence millions of acres of waste have been cleared, brought under tillage, and converted into flourishing farms; no district presents more striking examples of these changes than Nuddea, once the favourite place for hunting tigers;

* 'The purchase money of the estates actually sold in 1812, amounted to 4,08,395 rupees, being at the rate of nearly forty-five years' purchase of the Zemindar's supposed profit, (malikanah,) and assuming, according to former computations, that the purchasers expect an income or interest of ten per cent. on their principal, this average would indicate, that the medium of the net income of proprietors is in the proportion of 45 to 100 of the jumma, or land-tax paid to Government.' Hamilton's *Hindustan*, vol. i. p. 70.

† A Letter signed 'Monghyr,' *Calcutta Englishman*, 3rd May 1860.

a tiger is now seldom seen there. With the increased area of cultivation the number of the inhabitants has greatly augmented, and the awful scourge of famine, which periodically desolated the country, has ceased to visit it, though it still continues to be as frequent and calamitous as ever in other parts of India.

Admitting, however, that the permanent settlement has been advantageous to the landholder, has it been so to the cultivators of the soil? is a question which every inquiring mind will ask; as it is hardly possible for their condition to be worse than it was before the settlement was made, the answer cannot be otherwise than affirmative; but, to the question in this modified shape, has it been as advantageous as it might have been? a negative reply must be given. It has been affirmed that Lord Cornwallis, being enamoured of rank, contemplated forming of the collectors an aristocracy, and to the accomplishment of this purpose sacrificed the rights of the peasant-farmers. Whatever hopes he may have entertained of their being at some future period ennobled, he considered them at the time in no higher capacity than revenue contractors, and as such required from them stringent engagements to pay punctually to the State the fixed assessment levied on the lands assigned them, and in the event of their failing to do so, they were distinctly informed that the lands would revert to Government, be re-let by auction to the highest bidder, and pass from them and their children for ever. Moreover, before being put in possession of the land, they were required to declare that, while holding it, they would not proceed against the ryots illegally, nor in any way oppress them, so that, whatever may be the evils of the present working of the permanent settlement, at the period of its formation the cultivators of the soil were not forgotten.*

* To confirm the truth of the above statements, we may adduce an extract from a lease where the terms on which the land was taken, and the position of the holders of it are clearly placed before us:—

‘We hereby take the permanent settlement of the aforesaid land, and we voluntarily agree that we shall pay as per instalment the annual rent fixed thereupon, and possess the same from generation to generation with the power of alienation and sale, and we further agree that we shall not create any temple-lands,* or ficeholds,† and should we fail to pay the Government revenue, our rights and interests in the property should be sold by public auction according to the laws in force. In case the sale of the estate will not realize the dues of Government, we hereby undertake that any property belonging to us, whether the same be standing in our name or in the name of others,‡ shall be sold for the realization of the demands of Government, and

* Debatra.

† Lakraj.

‡ Benami.

It must, however, be acknowledged that some of the laws framed to promote their interests rather injured than benefited them. The seventh Section of Regulation IV. of 1794 gave to tenants of one class* the right to demand a renewal of their lease at the current rate of the neighbourhood, and while paying that rate secured to them and their heirs the occupancy in perpetuity of their homesteads and of the lands which they actually cultivated, but in the event of non-payment the law pronounced their claim both to residence and the productive power of the soil forfeited for ever. The framers of this statute appear to have thought there was a standard in every

• we add that we shall be also liable to be arrested and imprisoned for the said dues of Government, and that neither we ourselves nor heirs will be able to impugn these terms. We also further agree that for the payment of the Government revenue we will not plead that the lands have been waste or covered by inundation, or any other similar excuse. We also agree that we shall not in any way oppress the ryots, nor proceed against them illegally. We also undertake to guard the roads and ghats, and give assistance for the arrest of plunderers, turbulent and seditious persons. Respecting the roads and embankments, we shall act according to the laws in force, or that may be in future enacted. Should the extent of the land in the estate increase by the measurement and survey of the surveyor in the Revenue department, we undertake to pay separately the rent of increased land, according to the rate herein entered.' *Bengal Hurkaru, 7th July 1863.*

* *Khoodkasht ryots*.—Ryot literally signifies 'pasture, or a herd of cattle, and is applied to the subjects at large, either as being more commonly engaged in the pasturing of cattle or sheep, or as the special care of their protectors or governors, who by the same figure of speech are sometimes designated by the kindred name of Race or shepherd.' Khoodkasht is derived from the Persian word Khood, self, and kashtu, sown, and literally means self-sown, or sown for one's self. Khoodkasht land is land cultivated by ryots who have some sort of permanent interest in it, and reside in the village to which it belongs, the interest is rather vague and undefined, and it is difficult to say precisely what it is, but it seems to be no more than a right of occupancy, so long as the ryot continues to pay a certain rate of rent, which has been long established by custom, for the quality of land in his possession. Baillie's *Land Tax of India*, Introduction, pp. 25, 30. 'Ram Mohan Roy, an unexceptionable authority, explains Khoodkasht to mean cultivators of the lands of their own village which sums the correct interpretation, as the term is always used in contradistinction to Paikasht, or cultivators of another village.' Elphinstone's *History of India* p. 251.

There are tenants of another class never supposed to have a permanent interest in the soil, and who in former times did not reside in the village to which their holdings belonged, or had any share in its immunities: they were mere outsiders, having their homesteads in some other locality, but now they are often found living where their land is situated. They are designated Paikasht tenants. 'Paikasht is derived from two Persian words, the first of which signifies "after" or "on account of," and the second is a contraction of kashtu, "sown."' Baillie's *Land Tax of India*, Introduction, p. 30.

district, and by a simple reference to it disputes that might arise would be readily adjusted. Did it, however, exist, and, if so, what was it? were questions often considered, but never satisfactorily answered, though respecting them many thousands of pounds were expended in litigation;* and in this state of uncertainty, conjecture, which should have no authority in courts, was allowed to take the place of law, and, as might be apprehended, the most contradictory sentences were delivered from the Bench; what one declared right, another pronounced wrong, and these conflicting judgments thickened the darkness in which the subject was involved. The idea of there being a definite standard, actually regulating the amount of rent, could be entertained by no person who had maturely considered the matter in all its bearings, for the value of land, like that of every other commodity, is fixed by events which can no more be controlled in their course by legislative enactments than the currents in the ocean, and the flux and reflux of the tides. Every attempt to render that uniform which is in its nature various must signally fail; land, like every thing else, is worth what it will fetch, the tenant will not give more than the market price, and the holder cannot in equity be required to take less; the regulation of rent is a transaction between the two and does not fall within the province of Government, and interference with it, though prompted by pure benevolence, can be productive of nothing but evil. We shall resume this subject.

* Writing in 1789 Mr. Shore observes, 'The rates not only vary in different collectorships, but in the parganas* composing them; in the villages and in the lands of the same village.—The standard is so indeterminate that the ryots neither know what they have to pay, nor can the officers of Government, without the most difficult investigation, ascertain whether they have been imposed upon or not.' After Regulation V. of 1812, which was silently to substitute a new and definite rule in place of ancient but uncertain usages had been two years in operation, Mr. Cornish, Judge of the Patna Court of Circuit, remarks, 'The assertion may appear extraordinary, but it is nevertheless certain, that the rights of the ryots remain to this day unexplained and undefined. It is true that there is something like a provision for preventing the rents of the lands of chupperbund, or khoodkasht, ryots from being raised, unless the Zemindar can prove that they have paid less for them, for the last three years, than the nirikh† of the pargana. But what is this nirikh, or how to be ascertained? It is a mere name, and of no kind of use in securing the rights of the ryots.'

* Parganas,—divisions of a district.

† Nirikh,—rate.

ART. IV.—*Proceedings of the Legislative Council, 1863-4.*

‘WE will conclude,’ (says Lord Coke in closing his Institutes) ‘with the aphorism of that great lawyer and sage of the law, (Edmund Plowden) which we have heard him often say, “Blessed be the Amending Hand.”’ The last Session of the Governor-General’s Council has been distinguished by several important enactments, and the pruning-hook has been applied with right good will to many of the old branches of the tree of Indian jurisprudence. A vigorous step has been taken onward in the march of legislative progress, not unworthy of the advance of the last few years, and the next Session promises to be worthy of its predecessor. India has now a Penal Code founded on the criminal experience of all nations. What was good has been culled from Great Britain, from France, from America, and elsewhere. All able jurists have contributed their share, and the genius of a man who has passed away, but will not soon be forgotten, moulded the portions into the shape and form of a Code, that—deride it who will—smiles at the tangled web of English criminal law composed of infinite statutes and minutely differing precedents. The experience of more than two years has proved the law to work well; and when the long-threatened codification of English criminal law shall be effected, we are curious to see how far it will excel the work already executed for India. The Penal Code has been supplemented by a Code of Criminal Procedure, simple in its design—and likely with a very few improvements to be as successful as the Code it supplements. A Code of Civil Procedure, tried and not found wanting during a trial of more than four years, is about to be amended in such minor points, as will render it complete and perfect, and make it suitable to the new Small Cause Courts that are about to be erected. What an improvement is this same Code on the old forms of actions used in the English Courts, so many of which have been swept away, and so many more only wait the advent of the ‘Amending Hand’ in due season to lie down with the things that have been. India has a Rent Law, about which much discussion now prevails, but which will probably be some day amended by the application of the results of such experience as has been gained since the law was passed. A Bill for the Regis-

tration of Assurances has just become law, which will produce benefits now scarcely to be calculated. A Bill for establishing Small Cause Courts in every Zillah is promised, which, denying the luxury of appeal to petty litigants for small sums, will save them from the ruinous gambling in law that distinguishes the lower class, and from the fangs of pettifogging practitioners, who care only to suck their blood, while they are indifferent to what becomes of the carcase. The appointment of an Official Trustee is a real benefit to the ever-migrating class of Englishmen, who here to-day and away to-morrow make India not their home, but a place of sojourning for a season. The powers of the Calcutta Court of Small Causes have been extended to meet the requirements of commerce and increasing mercantile prosperity. The Calcutta Magistrates have received additional powers which we hope to see delegated to worthy hands alone. A Whipping Bill has been passed to the terror of the wicked, which, particularly suited to a certain stage of civilization, is already producing good effects in relieving the jails of those for whom imprisonment, with better food and lodging than they enjoyed outside the prison walls, possessed no terrors. The *régime* we hope is past, when the prisoner, who had been by mistake detained beyond the term of his imprisonment, released at last, so far from being grateful, thought that a great injustice had been done him, and came running to the Magistrate to complain of the Jailor, who had dismissed him without fault on his part, (*be-kusúr humko jawab diya.*) The Law of Marriage has been adjusted to meet the requirements of those who wish to enter into that happy state; and we are soon to have a Divorce Court to meet the wishes of those who are dissatisfied with such happiness. The residence of Foreigners in our Anglo-Indian dominions has been subjected to suitable restrictions. The Emigration Laws have been overhauled, useless redundancies pruned away, and all that is necessary on the subject has been included in one consolidated Act. The old Regulations concerning the law-officers, the Cazeer and the Cazeer-al-cázúl have been all swept away, much to the terror of Her Majesty's Mahomedan population, who fear there is to be no more marrying or giving in marriage, and (worse than all) no more bills of divorcement (*talak*). Verily the 'Amending Hand' has been busily employed, but we have a few branches which are sadly in want of pruning, and which we hope will very soon come under the shears of the 'Hand.' We speak of

- I. Domestic Servants.
- II. Legal Practitioners in the Mofussil Courts of Bengal.
- III. Village Chowkedars.

I. We had a law for domestic servants which was repealed by Act XVII. of 1862, after the Penal Code came into force. The law we refer to was Regulation VII. of 1819; and the preamble of that Regulation is just as applicable to the year of our Lord 1864 as to 1819. A portion of it runs thus:—‘It is further judged expedient to empower the Magistrates and Joint Magistrates to take cognizance of certain misdemeanours committed by workmen and domestic servants in cases not expressly provided for by any existing Regulation; at the same time maintaining the just claims of workmen and servants upon their respective employers.’

The law then enacted that domestic servants, who may engage to serve for any fixed term; or during the performance of any specific service, though no engagement have been entered into; or who may be employed from month to month; who shall without good and sufficient cause wilfully quit the service of their employers before the expiration of the fixed term; or before the completion of the stipulated service; or with respect to monthly servants, without giving previous notice for a period not less than fifteen days—shall on conviction be liable to a sentence of imprisonment not exceeding one month. And the Magistrate might direct them to complete their term of service, and might award for any further wilful neglect, a further sentence of imprisonment not exceeding two months. Masters also on their part were forbidden to discharge their servants without good and sufficient cause against their will, before the expiration of the term of contract, or the completion of the specified service, as the case might be; and, with respect to servants employed from month to month, without fifteen days’ notice, or paying fifteen days’ wages. If a servant were discharged without such notice, and for no fault of his, he could recover fifteen days’ wages, beside his arrears of salary up to date of discharge; but if misconduct was proved against him, he could not so recover. Now this was a very fair and impartial law. Masters and servants were alike bound by it to do what was just and reasonable. We are not aware that there were ever any complaints made against its working, and we do not know why it has been repealed. The only reason we can give is that the other sections of the law related to contracts by workmen; and that the strong feelings prevalent as to a criminal contract law were suffered to extirpate utterly a Regulation, that favoured such a monstrous notion. We think it would have been much better had the whole Regulation been left alone. The only substitution that has been made for the law rescinded is contained in Sections 490, 491, and 492 of the Penal Code,—useful

Sections no doubt, but only applicable to isolated and rarely occurring cases. It is a fact patent to all that, since the mutiny, domestic servants are not what they used to be. They have become pert, impertinent, and in some instances absolutely insolent. Nor is this confined to Calcutta, but it is the case so far as we know all over Bengal. It is all very well for the Lords of the Creation to give themselves no trouble about the matter. The slave is cunning enough, and is attentive enough to *their* wants. When they return from office in the Mofussil, the slaves are in waiting, and sharply attentive to the cry of 'Qui hai.' They have a wholesome terror of the arm that belongs to the proprietor of the voice, or if their Sahib be too humane and too sensible a man to raise his hand to them, there are yet numerous other ways and means of inspiring a due respect independent of the innate propensity of native servants to revere the male more than the female sex. It is scarcely then for ourselves that we put forth a plea, but for the gentler sex, whose nature and habits shrink from all save the most remote contact with the class who compose the great majority of our domestic servants in India. It is for those we plead, whom we have taken from their happy firesides at home to share our exile in a land, where there is enough to annoy and enough to suffer without the infliction of these domestic plagues beside. If the reader fancies that we are of cholerick temperament and prone to magnify the little annoyances of Indian life, we ask him what he would do under any of the following circumstances. Your wife is unwell, not with disease or such bodily weakness as would bring the case under Section 491 of the Penal Code. On your return from office in the evening of a broiling day, you find that her female attendant has not been heard of since you left; or the punkah-wallahs have levanted, and the lady is prostrated with sickness in consequence. Your cook may have taken Indian leave, and delegated the task of spoiling the dinner to your musalehi. Your bearer has gone to a poojah, with the key of the clothes-almirah in his pocket. You are ordered off sharp to investigate a murder, and tell your khidmutgar to accompany you with supplies. With a face of well-composed grief he informs you that 'your slave's grand-mother's sister's husband's daughter's first cousin once removed has died of a snake-bite, complicated with small-pox, and he must see the interment properly conducted, or your slave will die.' We suppose that you are humane, and we trust that you are not profane. What will you do? You don't exactly know. Neither do we. As the law stands at present, your wisest plan is to keep silent and digest your resentment as well as you can. Now seriously,

if it is a proper maxim that no man is to take the law into his own hands, is it not wrong to leave men such a temptation to break the law, as exists here, where there is no such remedy afforded by the law as the maxim assumes to exist? We will not speak of those who are high in the Civil or Military service, or who hold other positions which exalt them in the eyes of the natives. These are generally educated men, who as a rule have control over their passions, and will not allow themselves to be led to use violence, and they will seldom have temptation to do so. But let us consider a lower stratum than these,—men who from want of education cannot restrain their choler, and who are more inclined to look down on their servants as a class, than educated men who understand what has made one man to differ from his fellow. Medical men will tell us that the temper is in this hot country inclined to be more irritable than at home. Should we not then hold out every inducement for self-restraint to this class by protecting them from insolence; by saving them from the temptation of those domestic trials which prove so very trying to all of us? The European who knows he can have his servant punished by due course of law, while his taking the punishment into his own hands may prove a very serious affair, will, unless in very exceptional cases, prefer following the safe plan; but when he knows that he has no redress except what he gives himself, his John Bull sense of justice will urge him along the only path that opens to his view. There are no cross roads for him to halt at, considering which way he will go, while, perhaps, his anger is cooling, and the feeling of contempt getting uppermost. Again, the man who lifts his hand once, will do it the second time with less repugnance, and the third time almost with readiness. Bad habits are very easily acquired. He may, however, have a great repugnance to lift his hand at all, and may long keep from doing so, until the servant, mistaking impunity for license, do something, that bursts the barriers of all restraint and brings down on his head all the accumulated wrath of his master. Then a blow, a kick, a diseased spleen ruptured, a trial for homicide, and a man's life, noble perhaps in other things, though here undoubtedly ignoble, is darkened with a black cloud, that can never entirely pass away; and mayhap a wife and children are plunged into sorrow and destitution. In very few of these cases does the intended fault deserve the consequent misery, though we are the last to stop the working of that stern law that brings it. But let us legislate in another direction, and stop the little stream at its fount, that otherwise may run on to this sea of bitterness. And if the law we ask for shall have prevented the occurrence of a single instance of this

kind, will it not have conferred a greater general benefit than that which is now conferred upon an unworthy class by withholding it?

II. Think'st thou there are no serpents in this land,
But those who slide along the grassy sod,
And sting the luckless foot that presses them?
There are at all Cutcherries in the moolk,
Who bask their spotted skins in India's sun
And sting all honesty. Ay till its frame
Is changed to secret, fest'ring sore disease,
So deadly is the wound.

So sang Joanna Baillic, or rather, we should say, so she would have sung, had she dwelt in India; and we with Emilia in Othello,

Would put in every honest hand a whip,
To lash the rascals naked through the world.

Reader, hast thou ever seen petitions taken in a Mofussil Court? For the information of those who have never witnessed the scene, we will describe it. All criminal cases used formerly to be commenced by putting in a written petition, or *darkhwast* as it is called in the vernacular. Even now the custom is in some places retained. If the presiding Magistrate does not take up the case himself, the order for making it over to another officer is written on the back of the petition. All Act X. cases are commenced by putting in the plaint in a similar manner. When the presiding officer first goes to Cutcherry in the forenoon, or at some period of the day which suits his taste or convenience, a Chuprassee shouts aloud that the Hakim is ready to take petitions; then behold, a general rush into the presence of the Hakim. The hookah is temporarily abandoned. The squatters stand upright. The sale of doubtful-looking refreshments for litigants wrapped in pieces of leaf is suspended for a time. Even the eternal counting of pice ceases. Every one who has been the victim of injury, and all, who want to gratify a grudge through the instrumentality of the law, rush to present their petitions. And are these petitions the genuine tale of wrong and suffering? Ah no! my friend, they have been prepared by the *Mooktyars*. Has Alla Bux given Hossein Alee one push? Hossein Alee states his case to a legal practitioner, and presently a petition is read out to the effect that Alla Bux, with half a dozen others, including all the bystanders, did assault Hossein Alee with divers kicks, thumps, slaps, blows of the closed fist, blows of the elbow, and various other blows, (separate expressions for all of which exist in the vernacular,) and did with force, violence, deceit, and dishonesty take five rupees from the waistcloth of the said Hossein Alee.

Have half a dozen men had a dispute about a square foot of land, and a couple of pushes or slaps been given on both sides? It swells into an attack by thirty or forty men armed with latties, ox-goads, and perhaps swords. Has Tumuzool Alee pledged his wife's bracelets with Deen Poddar, and, going to redeem them, had a dispute about one pice interest? He goes to a legal adviser, and Deen Poddar is charged with fraudulently, dishonestly, with intent to cheat, and in violation of all trust, detaining a pair of bracelets, a gold nose-ring, a silver neck-ring, and sundry other articles, after Tumuzool Alee had paid every farthing borrowed, interest and all; or perhaps he is charged with wresting them from the complainant, who was taking them home after paying all just demands. The unsophisticated may ask what is the use of all this. The evidence will be sure to break down, and the case appears a false one. Perhaps so, if the case ever comes on for hearing, but Alla Bux in the first instance being conscious of having given one push, and the terrors of the law being set before his eyes by the artful mooktyar, may be willing to pay handsomely rather than let the case come on for trial. The bystanders, or the men charged as lattials, or Deen Poddar may be respectable men, who would rather pay something than be brought into Court, and again they may remember some instance of an innocent man being convicted and punished through the instrumentality of bazar witnesses, professionals who can be got to give evidence at four annas a head. Whatever is paid to settle the case is almost wholly appropriated by the mooktyar, and the complainant yields not unwillingly, as 'he has had his desire upon his enemy,'—a phrase which none can properly understand who have not been to India. We have mentioned a few very simple instances of every-day occurrence, but were there need, could write a volume of all the rascalities practised by the class. When a man with a real grievance comes to Court, he is caught by one of these harpies, who are always on the look-out. He is not permitted to tell his plain unvarnished story, but he and his witnesses are drilled, until the grain of truth is well mixed up with falsehood, which being detected, he loses the remedy he might have obtained for his actual wrong. Perhaps the mooktyar will even sell him to his opponent, and artfully make the case break down.

We will take a view inside the Cutcherry. The petitioners are assembled, clamorous to put in their petitions and be heard. In front of all stand the mooktyars to guard the interests of their clients, to explain their grievous wrongs, and if possible, whisper the right answer in their ear, when a question is asked them. We will suppose a new Magistrate has arrived and taken

his seat for the first time. All the mooktyars are gathered to greet him with the most reverential *salaams* and—to measure their man. Has he a hobby, has he some particular way of doing business? In one week they will all be conversant with it. They will know the very questions he is likely to ask in cross-examination and put the answers in the witnesses' mouth before hand. The following is a single instance out of hundreds :—A Magistrate destroyed an attempted *alibi* by asking the witnesses, illiterate men, the day, and date. The answer was, say, 'Tuesday, the 17th Magh.' Well said he, 'what date 'will next Tuesday be?' They could not tell, though attempting to swear with precision to a date two months prior. Soon after an *alibi* was set up in another case, the same question was asked, and answered. But much to the disgust of the painstaking mooktyar who had got up the case, the Magistrate said, 'Well then, tell me what date was *last* Tuesday.' Not one of forty witnesses could answer, for they had not been taught this.

Behold then the motley crowd. Here is a cunning fat grey-eyed fellow with a peculiar twist in his turban. That man was turned out of the Police thirty years ago for bribery, and after undergoing a term of imprisonment, set up as mooktyar, and he has thriven so well as to have been able to purchase several estates at Government sales. There is a lank young Mussulman with a dirty cap and patched clothes, and a reed pen stuck behind his ear to show his craft. He stands gaping with open mouth. He is a new arrival, a candidate for forensic honours, just came to Court after picking up enough of writing to enable him to pen a petition, at which employment novices begin, before they have gained a little smattering of talk, and sufficient impudence to plead (save the mark) before the Hakim. Between these two are all grades of sleekness, characteristic of successful villany. Hindoos and Mussulmans—Mohurrirs discharged for misconduct, and now turning their knowledge of the *penetralia* of the Court to good account—dismissed chup-rassees, who pretend to comprehend all the peculiarities of the Hakim—Members of the Old Police, who could not draw breath in the purer air of the new *régime*—Income tax or Abkaree writers turned off owing to reduction of establishment—*oomell-wars et hoc genus omne*—such are the attorneys, mooktyars, legal practitioners, legal advisers, or what you will of the Mofussil Courts, the gentlemen learned in the law, the Jurisconsults of India, who undertake to manage that vast amount of petty litigation, which is carried on in the Courts of the Magistrates, Collectors, and Deputy Collectors, and which really affects in no inconsiderable degree the masses of the population, who gather

their ideas of British rule and British justice, strained through this medium. It may be asked, have the officers who preside in the various Courts no power of stopping this? We reply, practically none. Vakeels of the second grade are allowed to practise in these Courts, and where they do practise, they cannot for a moment be included in the above category. They are a superior class, and know something of their work, an imputation which cannot be made on the class we have just depicted. But no one is by law excluded from practising as a Mooktyar. The effect of Sections 432 of Act XXV. of 1861 and 149 of Act X. of 1859, is to admit any one who likes to come. If a gross act be proved against any one of them, he may be excluded, but they are quite cunning enough to keep their practices within the tangible limit.

We may be asked what we would suggest. We would at once repeal Section 149 of Act X. and would confine the practice in the Courts of the Magistrates and Collectors and their subordinates to persons who had passed a suitable examination, and had obtained a certificate from the Commissioner of the Division; the number of practitioners in the several Courts to be fixed by the same officer in conjunction with the Magistrate and Collector. Thus, at first starting, a certain amount of knowledge and respectability would be ensured. The practice being limited to a fixed number would be sufficiently lucrative to induce respectable men to come to the work, and to keep up their respectability, the forfeiture of it entailing a forfeiture of their practice. In the case of misconduct, we would have a judicial investigation made by the presiding officer of the Court, where such misconduct occurred. If proved, the sentence should be suspension for a certain time, and in gross cases striking off the offender's name from the list, such sentences to be notified to other Courts and to have equal effect in all. We would allow the same appeal that is allowed from the other orders of the officer making the order of suspension. Three suspensions for any periods, long or short, should entail erasure from the list. Where an order for striking off a practitioner's name was made in the first instance, we would allow an appeal direct to the Judge. Were these or similar rules passed, the Mofussil Courts would soon have a proper set of practitioners. The duty of a paternal Government would be fulfilled in showing the impartiality and justice of our Courts, which at present are by no means clear to the mass, and the poorer classes would be saved from plunder and losses by litigation, which could be avoided by having proper legal advice. It has often been said, and with the greatest truth that *bad law is*

dear law, and cheap law is without doubt bad law to litigants. If those petty suitors were properly advised, how many suits would never be brought at all, and how many more would be so laid at starting, that the first decision would be decisive, and no appeal would be made! It is a notorious fact that in the great majority of cases under Act X. where an officer does fix proper issues, witnesses are called to speak at random and not with reference to the points at issue. Had we respectable and qualified men to practise in those Courts which affect such a large portion of the population, there is no doubt that a large diminution, both in original and appellate litigation, would ensue. The number of practitioners being limited, there would not be the same necessity or inducement to *make a practice* by urging persons into court, who had no good grounds of action. There is no doubt that a large number of the cases which take up the time of the Lower Courts of original jurisdiction are cases which should never have been brought into Court, and never would have been, had the parties been advised aright. Where there are a large number of petty practitioners, their only hope of a livelihood is to urge persons into court by false hopes of success. In the majority of cases they have no notion what is requisite to ensure this success, and they are always too dishonest to care. Were the practice limited to a smaller number of men possessing some qualifications, their time would be sufficiently taken up with such cases as involved doubtful points, or such as honest men might not unreasonably dispute about in good faith; and where suitors had nothing to go upon in Court, pleaders would have no inducement to do otherwise than tell them so at once, and advise them to avoid the expenses of litigation. This is what is done at home in very many cases, which thus never come into Court. It will never be done in India till those are driven away from the Courts, whose sole chance of subsistence depends upon 'getting up' evidence to prop up cases brought or defended upon no probable or intelligible grounds. That gambling in law which distinguishes the people of this country has originated in no slight degree from the dishonesty and incapacity of Mofussil practitioners. Again, if only capable men were allowed to plead in the Courts, the officers who sit in those Courts would learn their* own deficiencies, and would have every stimulus to self-improvement, that they might not be less able than those who practise before them. The Bar assists the Bench in no slight degree, and the latter would very soon show a marked improvement. Moreover what better persons could be chosen for Deputy Magistracies and other similar posts, than men who had practised for some years as pleaders?

There is a certain respectability attaching to Government employment, that would always induce the acceptance of these posts, and Government would be no loser in admitting to the higher grades of salaries, qualified pleaders of the class we speak of, who would be willing to accept such post. To continue the general subject; if our proposed reform were carried out, that underhand dealing, which goes on among the *Amlah*, and which is so often denounced by indignant Europeans in the *Mofussil*, would be checked if not stopped. Respectable practitioners would not pander to it, if they were well aware, that they would have the assistance and attentive hearing of the Head of the Office, if they would bring irregularities to his notice. Their position would be a guarantee of their acting with good faith and not to satisfy some petty grudge, and one or two severe examples made of *Amlah* who *would* adhere to former practices would produce great results. Judicial work would be easier and more satisfactory to those employed therein. Perjury and Forgery would undoubtedly be diminished, and some respect for an oath would prevail in the land. While on the subject of these crimes we will mention a point which has often occurred to us with respect to stamp-papers. There is little doubt that, notwithstanding all the precautions of the Stamp Act, it is very easy to procure a stamp-paper endorsed as sold on any day, a month, or year, or two years before the real date of sale. The Stamp-vendor writes in his return of sales a real or fictitious name instead of that of the purchaser, and it is a very hard matter to prove that such real or fictitious person did not purchase it. When a document bearing a date long past has to be prepared, a stamp-paper is procured bearing an antecedent date as that of sale, and thus the provision of the law, that each stamp-paper should bear the proper date of sale, is useless as an aid in detecting a forgery. We would obviate this by printing in water-mark or otherwise on each stamp-paper the year of its manufacture, and again, when the stamps are given out of the Collectorate store, by marking on each paper the date of issue by an instrument somewhat similar to that used for stamping Railway tickets, or a crest upon note-paper.

The utter disregard for truth which prevails in *Mofussil* Courts has been descanted on so often, that it is superfluous to speak of it here. If we are ever to cleanse those Augean stables, it will only be done by teaching the people practically, that their interest lies in truth and not in falsehood, and so long as an opposite lesson is taught by those who have the ear of the people, or at least of that class who resort to the Courts, laws against perjury or forgery, resulting in an isolated conviction now

and again, while perjury and forgery are being committed daily, will have no more effect in stopping these crimes, than a great Railway accident now and again will have in stopping the thousands who travel daily, from using the rail. We therefore earnestly hope that the Amending Hand may be put to the task we propose, and blessed indeed will it be, if it effect only a tithe of what we have predicted will be the results.

III. Most of our readers are aware that the Chowkidar or village watchman is a very old institution in India, dating from the period when Hindoo communities existed on the basis of the laws of Menu. The village Chowkidar had a piece of land, and the villagers gave him some remuneration in the shape of contributions of produce. In later times these contributions, in some parts of the country, were commuted to a money payment.* The rules at present in force for the management

* In Madras and other parts of India either the origin of the system was different, or it passed through a peculiar phase of progress. Mr. W. Robinson, who introduced the new system of police with distinguished success in the Madras presidency, writes thus :— The Village Watch in Madras 'originally formed the lowest link in the chain of the Káveli system of Police' under which the Villages compounded with the heads of the robber races, 'Men Kávelgars and Palegars, and with the body of the thievish races of their own village, for the security of their crops and property. The Kávelgars, Head and Village, were responsible to make good losses by theft, and for the detection of crime, of which they were really the only perpetrators. The Village were Watch appointed and in part maintained by the Head Kávelgars, and were responsible to them and the villagers. Both classes levied heavy *black mail* for their forbearance from crime. The system was the only effective protection that could be secured under a weak native Government, and in a semi-civilized society ; and worked no doubt well. But the power of the Head Kávelgars was found incompatible with good Government, and this grade of the Káveli system was suppressed in A. D. 1801—4. As regards the Village Watch, all *responsibility* for losses by theft, and the power of summary corporal punishment and torture to which resort was usually had to extract information from the village watchers, were put an end to by Law. Thus the *Officers* of the institution were put down, and the very essence of the whole system, one of well defined pecuniary responsibility, not personal diligence, was extracted from it. The institution at once lost its vitality and never will recover it. But it received a further blow ; for in 1816 the Village Watchman was put under the Revenue Potal or Native Collector, and village *Managers* or village elders, and from that time he became a mere servant of the revenue officials or private drudge of these ignorant selfish farmers. He has done little no Police duty since. The whole institution has fallen into utter decay in many districts ; in all, abuses which destroy its efficiency have remained unremedied for half a century. To remedy this, a Police Potal or Village Head, who is always one of the Ryots, has been appointed as Village Inspector ; and through him, the Village Watch is required to do what, under the ancient constitution of the country, was required of them. The village watchership was made a hereditary office, and therefore placed to all intents and purposes beyond the control

and direction of village watchmen in Bengal are to be found in Section 21, Regulation XX. of 1817. Requesting the unofficial reader not to confound these Chowkidars with Chowkidars of towns and villages under Act XX. of 1856, we proceed to give an outline of these rules :—‘ A list of the village watchmen is to be kept by officers in charge of thanahs, subject to whose orders the village watchmen are declared to be. Vacancies are to be filled up by the landholders. Watchmen are to report fortnightly, weekly, twice a week, or daily (according to their distance from the thannah or police-station,) all occurrences in their villages connected with the Police, and these reports are to be entered in the thannah diaries. The watchmen are to arrest and convey to the thannah persons found committing murder, robbery, house-breaking, or theft, also proclaimed offenders—and to give immediate intimation of the occurrence of all heinous offences. In case of neglect of the above duties the Magistrate may order their dismissal. On the occurrence of a gang robbery, murder, or other heinous offence, attended with a breach of the peace, the village watchmen are, to the utmost of their ability, to resist and endeavour to apprehend the offenders, calling upon the headman of the village to collect the inhabitants to oppose and seize the criminals, or pursue them if they have fled, and the watchmen of villages near which the pursuit may be, are in a similar manner to collect the inhabitants of their villages and join in the pursuit.’

‘ Admirable, excellent,’ some one may exclaim, ‘ this quite surpasses the clumsy method of calling out the *posse comitatus*, which has deservedly fallen into disuse at home. Under such arrangements no criminal can escape.’ But what is the fact? These rules have become a dead letter in all essential points. Criminals are never through their instrumentality brought to justice. The Chowkidar, when he seeth a thief, consenteth unto him instead of arresting him. The village watchman, a very wolf set to guard the sheep, is himself a dacoit and in league with dacoits, to whom he furnishes all requisite local information. The writer knew a case in which out of *nine*

‘ both of the village community and Magistrate. So he now is in no way more removed from the general influence of the village elders than he ever has been. The body of village elders is no more fitted to *work* systematically an establishment of even local police than a parish vestry is in England: and so we now hold one man responsible for seeing that the work is done; he becomes the channel of communication with the people.’ This relates to Madras, and shows at once the old state of things and the remedy that has been applied, a remedy which has been by no means ineffectual.

persons convicted for dacoity, *five* of them were—the watchman of the village in which the crime occurred, and the watchmen of four neighbouring villages. If an affray occur, the Chowkidar is sure to have come up after all was over, to have sought diligently for the guilty, but to have failed to find them. Is a burglary committed, the Chowkidar is sure to have been bawling audibly in some distant part of his *Mahalla* or beat.* The village watchman is then either the partner of thieves, or for all purposes of local police he is worse than useless. The Magistrate may turn him out, and the landholder then puts in another of his creatures, who will be just as blind to any doings of his, which might not find favour with the authorities. Why so? the Chowkidar is paid by the landholder's ryots, who, never very willing to disburse, only wait for a single nod not to pay a pice. On the contrary, if the Chowkidar work with the Zemindar, he can be very useful to the latter, who will not fail to see him paid. This the Magistrate has no power to do. He cannot under the law enforce the payment of a single pice, though we *are* aware of orders having been issued to the police

* There are few, we fancy, who will differ from us on these points, but we venture to quote a few opinions besides our own to show how generally this class of the native police has been utterly condemned long ago. Mr. W. G. Hawthorn, Judge of Zillah Cuttack, wrote thus :—' From the total absence of any supervision over the Village Police for a series of years, it may be said that at present such a body does not exist. The race of people denominated Chowkidars retain the name apparently to blind the people as to their real character. They are employed during the day to assist the Zemindar in collecting his rents, and at night they act as the agents of notorious characters, to point out where property is to be found. They seldom realize by honest means above one or two rupees per mensem at the most, and are therefore always ready to connive at offences on the promise of getting a share of the stolen property. It is not an uncommon trick among the Chowkidars to apply for leave of absence before a burglary or dacoity takes place, to quiet suspicion against them, after having informed where property is to be found, and the time and manner in which the theft can be accomplished with the least chance of detection to the parties concerned.' Mr. Hawkins wrote thus in 1837 :—' Many a Magistrate must have observed that a man has turned Chowkidar, merely because it gives him an excuse for leaving his home at night, in order that he may go upon his thieving expeditions.' The Lieutenant-Governor of Bengal in his Minute of 30th April 1856 expressed himself thus :—' Village Watchmen are now declared to have no legal right to remuneration for service, and (the help of the Magistrate being withdrawn) they have no power to enforce their rights, even if they had any rights to enforce. Hence they are all thieves or robbers, or leagued with thieves and robbers, inasmuch that when any one is robbed in a village, it is most probable that the first person suspected will be the village watchman.' Were it necessary we could quote other consentient opinions—but there is no occasion, as few will be found to deny what is so generally admitted. We merely quote as above to show that Government does not require to be convinced on this point.

to collect the Chowkidar's pay. The Magistrate again has no power over him except to order his dismissal, *i. e.* unless he do something which brings him within the grasp of the Penal Code. The practice (followed formerly by some Magistrates, and now by some District Superintendents of Police) of imposing small money fines is wholly unwarranted by the law and therefore illegal. Such being the state of things, it is no wonder that what might have been a most useful local police has degenerated into something worse than useless. Witness the late occurrence as to the seditious perwanas, which the Chowkidars were caught disseminating. What then is to be done? Let the Chowkidars be put under the District Superintendents as completely as the men of the present force, and let Government take *the power of the purse* into its own hands by a measure similar to that lately adopted and made law by the Bengal Government for the improvement of the system of Zemindary Dâks. Once paid by Government, they will be Government servants in deed as well as word. Their very position will then put them into such healthy antagonism to the men of the village and the Zemindar, that they will bring local crimes to light instead of hiding them, as now, at the back of the Zemindar. Until some such measure as the above is taken, it is idle to expect any great results from the New Police. The organization of that body has separated them and will continue to separate them from the village watchman, with whom the old Burkandaz worked in harmonious concert;—*arcades ambo*—(with Byron's translation.) Whatever help the Chowkidar formerly gave the Burkandaz when it suited them jointly to detect a crime, will henceforth be less to be looked for. A change in the law relating to village watchmen is therefore not only a highly politic measure, but it is a sort of necessary sequel to Act V. of 1861. Amid all the correspondence and discussion which preceded the passing of that Act, the necessity of a complete change in the Village Police was one point always mentioned and never disputed. How it was so completely overlooked, as it has been, in carrying out the measure is more than we can understand. Perhaps the very want of discussion and difference of opinion on the point was the cause of its being ultimately forgotten. We have shown how generally the utter uselessness and the thorough viciousness of the present state of this part of the Police system is admitted. At the same time its importance as a system singularly suited to the country, the necessity of its resuscitation, and the advantages to be derived from the reform of this institution have been no less generally allowed, and mentioned from time to time as an important portion of the

subject matter of the contemplated changes. In a Minute by the Honourable Mr. Clerk, dated the 28th April 1848, we find these remarks :—‘ When efficient, nothing can be better in all agricultural districts. Forming an essential part of the universal village system, they (the Village Chowkidars), have unrivalled facilities for both the prevention and detection of crime ; and I think it may safely be said that, under good superintendence, they can be rendered not only superior to anything which could be devised for a country like the agricultural districts of India, but that they afford a degree of security to person and property, such as is not surpassed in any other country.’ And again at the close of the same Minute :—‘ It should be the first duty of the Superintendent of zillah police to attend to the revival and reform of this (the village) police, which is of excellent material and still at the service of Government.’ To the same effect the Hon. Sir H. C. Montgomery remarks :—‘ The renovation of the Village Police appears to me to be the first step towards insuring increased efficiency.’ Again in a Despatch of the Directors dated 30th September 1857, the *reorganization of the Village Police* is mentioned as one of the leading features of the plan for the improvement of the Police of the Madras Presidency ; and Lord Harris in his Minute of 3rd June 1858, observes as follows :—‘ I am of opinion, as mentioned in my Minute of September 11th, 1856, that the Village Police must be combined with the General Police, in order to render the force complete and fully efficient, and therefore in considering its general arrangements and organization, *this should always be kept in view.*’ Now these are high authorities, and we believe every Magistrate in Lower Bengal will subscribe to the same opinions. We do not think the subject of Police in India so difficult a one as might be imagined, looking at all the discussion it has excited. The same detective skill that is required at home is not necessary in India. What is chiefly requisite is a knowledge of the habits and manners of the people. The same artifices are resorted to over and over again on the recurrence of the same crime ; and that novelty and ingenuity, which the London Detective has to meet, is not to be found, at least among the agricultural classes, whose habits and manners contribute very little to the concealment of crime. We venture to quote in support of our opinions from the Report of the Commissioners for the investigation of Torture in Madras. The Commissioners express themselves thus :—‘ Indeed, such are the institutions of society in India, that we believe, with a Mofussil Police properly constituted and commanded scarcely any crime, however minute, could be perpetrated without the discovery of the offender by

‘ perfectly legal and justifiable means.’ We are not prepared to deny that in cases of special crime, such as Dacoity or Thuggee, more than usual detective skill may be requisite, though even here certain grooves will be found in which these offences generally run. We believe that, in order to insure complete success to any general system of Police in this country, its European officers must be led to acquire an intimate acquaintance with the manners and social habits of the people. Too much attention to military organization, and too much office work, will prevent Police officers from acquiring by actual investigation of important cases in person this most valuable experience. One case thus investigated, and the subsequent proceedings in Court similarly watched, will supply more experience than a year’s reading in office of Diaries and Reports. Again the Police should be ‘ *en rapport*’ with the mass of the people. There is no denying that a semi-military organization, the use of muskets, and a distinctive dress, have had a strong tendency to produce an opposite effect. This effect will doubtless gradually diminish ; but the most successful means that can be adopted to make the Police *en rapport* with the people, is the reorganization of the Chowkidaree system. Here will be found the link that is wanting to complete the chain, and render the communication perfect. The importance of the subject we advocate is forcibly put in a Letter from the Police Commission to the Secretary to the Government of India, dated so recently as the 10th September 1860, from which we quote a few paragraphs :—

‘ The subject of Village Police is closely connected with the successful working of an organized constabulary.’ ‘ In every part of India, the village watchman is found. In no part is he very efficient, though everywhere he may be useful.’ ‘ That the organized Police should have one of their body in every village or circle of villages would be impossible, and if possible would not be desirable. On the one hand, a large augmentation of the Police force would be needed. On the other hand, policemen scattered about among the villages and isolated from control, would be oppressive to the people. It becomes therefore necessary that there should be some one among the residents of the village on whom the organized constabulary can rely for information ; through whom they can carry out their orders. *The Village Watchman is of course just such a person.* He is a man of the village ; not enough of an official to be alien from or obnoxious to the villagers, and enough of an official to be amenable to system and reliable for duty ; (if he were responsible to and paid by the District Superintendent, we would add ;) he possesses a sort of knowledge and a sort of influence, which no Police

‘Agent could ever possess. And the people never regard him with distrust or dislike, but, on the contrary, consider him a useful personage and a necessary adjunct to the constitution of the village.’ ‘It is thus, we conceive, that so many experienced Officers consider the Village Watchman as an indispensable link in the chain of administrative control over the people, as in many respects the foundation of Police superstructure.’ The Commission then proceed to point out, that the Village Police is a municipal institution in the broadest sense of the term, but one, which wherever it has been left to itself and to voluntary aid, has declined and gone to ruin.

That something should be done being then thus generally admitted, the difficulty is to find out what ought to be done. We have said above, let Government take *the power of the purse* into its own hands. The Chowkidars, like the Old Police, are badly paid; and while this is the case, it is in vain to expect efficiency. They are worse off than the Old Police, for, as we have already stated, they have no means of enforcing payment of what they are entitled to. The remedy was spoken of in the same letter of the Police Commission, from which we have just quoted:—

‘It appears absolutely necessary’—it is observed—‘that the remuneration of the Watchman should be fixed by the District Officer with reference to local custom and to the rate of remuneration for unskilled labour in the locality, and that the said Officer should enforce and supervise its realization’—and again one of the Propositions relative to the Village Police of Bengal, appended to the same letter, is as follows:—‘That the only way by which it is possible to secure a proper maintenance for the Village Police is to provide an enactment, whereby the Magistrate may be enabled to levy and collect from the village residents the fees and dues they now pay as remuneration for the Village Police they now appoint and entertain; and where maintained by the Zemindar to secure to the Village Police enjoyment of the lands assigned them.’ This enactment might take various forms. It might be made on principles similar to the present Chowkidaree Act for Towns (Act XX. of 1856) only letting the Panchayet collect and pay the money; or it might be made on the principle of the Act for Zemindary Daks referred to above, allowing the Zemindar to collect the dues of the Chowkidars and either disburse them, or pay them in with his Revenue to be disbursed through the District Superintendent. Perhaps the best plan would be to allow the system to retain its municipal character, and to leave the villagers to manage the Fund among themselves by Panchayet or otherwise, investing

the local authorities with power to compel payment, and requiring a monthly return to be made to the District Superintendent or to the Magistrate of the District. These remarks are, however, only incidental. Let the matter be once brought forward for discussion in the Bengal Council, and we have little doubt that a suitable enactment will be passed. Of one thing we are confident that, whatever opposition may be given by the Zemindars, whose private servants the Chowkidars now are, scarce a murmur will be raised by the body of the people, who without doubt favour a system which provides watch and ward for their little properties at night, and which, if the Chowkidars were paid by themselves under the direct control and supervision of the district authorities, would furnish them with no slight protection against the tyranny of the Zemindar.

We have ventured to point out in the above pages some objects of reform. Should our Legislators view these matters in the same light that we see them, and so carry their views into practical effect, we doubt not that many will accede to the aphorism we have placed at the head of this article, when applied to the subjects we have touched on therein; and join with Lord Coke and us in a benediction on the 'Amending Hand.'

- ART V.—1. *Reports of Public Instruction in the Lower Provinces of Bengal for the years 1859-60, to 1862-63.*
 2. *Rámárunjicé*, by Tekchand Thákur—Calcutta : D'Rozario & Co., 1860.
 3. *Bámábedhini Patricé*.
 4. *Hindu Mahiláganer Hindúvashá or Hindu Females*, by Koylábúsinéy Davi. Gupta Press, 1863. .

WE shall make no apology for entering on the subject of the present condition of Hindu Women ; which is one of vital importance and has, of late, received considerable attention. Time was when efforts made for the amelioration of their condition were regarded as impracticable and even Utopian. The youth of our sex monopolized the care of the Public and Government, while the female child was left to acquire, as she might, the little mental sciences, which were to be her perpetual and exclusive employment. And even when the multiplication of Colleges and Schools imparted an unprecedented impetus to the intellectual activities of the Hindus, it was long before woman reaped the advantage. Her personal attractions and culinary achievements have always constituted her sole claim to regard, and her mind has been thought incapable of culture. But there are many in India who have begun to recognize, theoretically at least, the truth that mind has no sex, that girls should be as thoroughly educated as boys, and woman, instead of being made an active agent of social degradation, should be a powerful instrument of national civilization.

The destiny of woman—a destiny distinct from man's, but which is the development and culmination of manhood,—is now better understood than before. It is no longer denied that knowledge, which is the spiritual light of the living God, should, like His material light, be the heritage not of man only but of woman. But the change that has come over the spirit of the opinions and sentiments of the educated Hindus is more speculative than practical. It is something no doubt to acknowledge an evil and to realize its magnitude, but it will not the less powerfully continue to eat into the vitals of society, until the remedy is applied. What is now wanted is not a lip-deep acquiescence in the propriety of female improvement, but a living conviction of its imperative necessity and superlative importance.

We know that the degradation of Hindu females is frankly

and unequivocally admitted by educated natives to be an unmitigated and grievous evil, but of those who make this admission how few are they who do not shrink with affright from the task of removing it, because forsooth, it might create a hubbub. At present Hindu women are depressed by the institutions of their country—depressed by a public opinion resulting from those institutions—depressed by the prejudices of their relatives—depressed by ignorance the most dense, and superstition the most demoralizing. They are, with few exceptions, unconscious of their own powers and rights. The social code of their country prescribes an idle, inactive, and inglorious life and one without any great purpose; there is enough indolence in the human composition to be soon content with ease without care and toil, and the Hindu woman has easily reconciled herself to a condition, which saves her so much trouble. It is not our intention here to pourtray that condition. The picture has been vividly and sometimes faithfully drawn by native as well as European writers. That the birth of a female child is not hailed with rejoicings, but is regarded with indifference—that she is treated with carelessness and as an inferior—that she is educated as a menial, subjected to privations and exposed to insults, lost in the slough of superstition, fleeced by priests, and victimized by relatives, all this and much more has been graphically and repeatedly put forward in the columns of this and other periodicals. Still we are not prepared to go the length of maintaining and representing, as several of these highly coloured pictures have represented, that her condition is one of unmitigated and intolerable misery. The Hindu woman is not certainly what she ought and is intended to be. She has not attained her true position. Her rights are not respected, and her mission is not understood. But she is neither a slave nor a drudge. Her life is *not* such a round of monotonous toil and trouble, as several old and some recent writers would have the European world believe. She, on the contrary, exercises a considerable influence on the domestic and social concerns of Hindus. She has ‘a voice potential’ in every thing that regulates the economy of the inner life of the household. She not only assumes, as of right she should, the control of the domestic republic, but has an important share in the management of the family estate.

In truth the laws of Nature must triumph over the institutions of man. Human laws, which violate the divine laws, are not laws but *lies*, which soon become inoperative and must perish in the long run. These may condemn her to a life of misery, but those must mitigate its severity. Theoretically she may be of

little avail, but practically she is often all in all. To say therefore that her prestige is *nil* is absurd. The truth lies frequently in the other direction. Instead of being powerless as a member of the family, as she is generally supposed by foreigners to be, she is often but too powerful, as many Hindu husbands know to their cost. The victims of domestic despotism are not always confined to the members of the softer sex. While respectable birth and easy circumstances exempt the Hindu woman from menial employment, her social training is not altogether unmarked by the absence of those delicate perceptions, which constitute one of the best safeguards of innocence and virtue.

We do not deny that Hindu women are subject to oppression, but we maintain that it springs more from pride and selfishness than cruelty. Power leads the Hindus, as it has led other races without a peculiar disposition to cruelty to oppress. We know of Hindu husbands who are tyrants, as we know of others who are under petticoat government, but we believe that their tyranny is neither incompatible with kindly emotions, nor confined to this country or to the Hindu race. Man has degraded and enthralled woman almost everywhere. As the question is attracting greater and greater interest, and as it is universally laid down that the position of women in India is one of greater degradation than that which they occupied in other ancient civilizations, it seems not inopportune to compare her condition with that of her sisters in other ages and countries, which will enable us to ascertain the effect of the female character on human progress, at different periods and under different degrees of development.

In the primitive stage of society,—the rudimental development, so to speak of mankind,—women were classed with goods and chattels, ploughs and oxen, horses and mules. Sheep and women were valuable and conspicuous items in the domestic and agricultural inventory. Not only in the Eastern but in some of the Western countries women have been and are still being compelled to perform the labour of oxen. They are, to all intents and purposes, beasts of burden. They are regarded as machines capable of locomotion and of producing similar machines; and thus the cruelties of savages are perpetuated in civilized and semi-civilized countries. In the patriarchal stage of social development—that state of human progress which first, by hereditary custom or legislative enactment, conferred on the male the right to hold property and to regulate affairs—the assumption of the dominion of males over the other sex forms a prominent feature. Women are made solely dependent on men, for subsistence and privileges. It is a system of usurpation on one hand, and of servitude on the other.

During these stages women are intellectually and morally degraded and have no clear perception of inherent and indefeasible rights. As society advances towards civilization, it is long before the progress of material prosperity does more for woman than change her condition from being a beast of burden to that of an honorary slave. She is no longer the drawer of water and hewer of wood, but still an article of commerce and an appanage to grandeur. She may be indulged with extravagant fondness, or, in instances, vested with social and even political powers, yet the class remains in a state of object dependance; its rights, its distinctive position, are never recognized.

In Assyria matrimony was literally a matter of money. Marriageable maidens were brought in a body to one place and disposed of to the highest bidders, who, as a condition of purchase, were bound to make them their wives. Herodotus graphically describes the scene. He states that the beautiful, as might be expected, had precedence at the rostrum, and were put up for sale by a crier, when, says our venerable authority, 'such men among the Babylonians as were rich, and desirous of marrying, used to bid against one another and purchase the handsomest.'

In ancient Greece, the nursery of poetry and philosophy, and the earliest abode of freedom, the social and domestic condition of women was wretchedly degraded. With all their poetry and philosophy, the refinements of their life, and the elevation of their theories, the Greeks remained to the last insensible to the true character and destiny of woman. Sprung from the robbers and pirates of the *Ægean*, they retained, in this, as in other points of view, some taint of their origin. In the Homeric era wives were purchased, or more frequently, were 'captives of the spear,' and the laxity of manners which prevailed is shown by the universality of the custom by which women taken in war, even though married, were compelled to yield to the will of their captors, and by the very slight reluctance which they ordinarily displayed on such occasions.

The annals of this country make at least occasional mention of women distinguished either by abilities or the influence they exercised. This shows that by a happy concurrence of fortune and merit, a woman of genius and virtue might emerge from her degraded condition in India. But in the palmiest days of Athens, the women were everlastingly endungedoned and left to fritter away their ignoble existence within the four walls of the domestic prison-house, while everything without was instinct with activity and animation. Many of the Athenian women may and must have been more educated than those of India, but this circumstance instead of mitigating, simply aggravated their misery, since it

was not allowed to lighten the fetters by which they were enthralled. 'Married or unmarried they were,' says Gillies, 'kept in equal restraint.' Mitford tells us that they lived with their female slaves in a secluded part of the house, associating little with one another, scarcely at all with the men, even their nearest relations, and seldom appearing in public, but at those religious festivals in which ancient custom required the women to bear a part, and sacerdotal authority could ensure decency of conduct towards them.

An Athenian who was tried for the murder of his wife's seducer, thus discourses in his defence on the domestic amenities of Grecian life. 'When I first entered into the married state, I endeavoured to observe a medium between the harsh severity of some husbands and the easy fondness of others; my wife, though treated with kindness, was watched with vigilance. As a husband I rendered her situation agreeable, but as a woman she was left neither the entire mistress of my fortune nor of her own actions. When she became a mother, this new endearment overcame the prudent caution of my former conduct, and encouraged me to repose in her an unlimited confidence. During a short time, Athenians, I had no occasion to repent of this alteration; she proved a most excellent wife and highly circumspect in her private behaviour; she managed my affairs with the utmost frugality, but since the death of my mother she has been the cause of all my calamities. Then she first got abroad to attend the funeral, and, being observed by Eratosthenes, was soon after seduced by him. This he effected by means of our female slave whom he watched going to market, and whom by fair promises and flattery, he gained over to his designs.' We find it difficult to repress a smile at what the Athenian husband calls the cessation of 'prudent caution', and the substitution for it of 'unlimited confidence.' His wife after she became a mother got abroad for the first time in her life, and then only to attend a funeral, *i. e.*, she could not pass her own threshold without leave, nor obtain it without the urgency of an extraordinary occasion. Talk of the seclusion of Hindu women after this?

Even Rome, which is associated in our minds with all that is heroic and glorious cannot boast of female elevation. Her laws pressed on women in all her relations, with great severity. They enforced early marriage and denied civil rights to females. The Roman wife was regarded as a chattel and supposed to be destitute of all mental faculties. She was defined as 'a thing' and was regularly purchased in conformity with a primitive custom like any other slave, by the husband, and the terms were registered

in a written deed. 'We shall not be surprised,' says Arnold, 'to find that the usages of a rude people paid but little respect to women. A man could acquire a right over a woman by his having lived with her for a year, exactly as a year's possession, gave him a legal title to a slave or any other article of moveable property.' These ephemeral engagements were regarded much in the same light as marriages, except that they did not convey to women the same rights as the marriage by *confarreatio*, which entitled and enabled them to participate in the religious and social privileges of their husbands. The Roman husband exercised an unlimited power over the wife. He had jurisdiction over her life; all her property and everything she might inherit became his, and he could at his own sweet will expel her from his house and summarily deprive her of the right and dignity of a wife. 'Wives were dismissed,' says Browne (in his *Civil Law*) 'not only for want of chastity or for intolerable temper, but for the slightest cause.' Moreover, women were never considered to have attained the age of reason and experience, and were condemned to the perpetual tutelage of parents, husbands, or guardians.

Such was the condition of the women of the ancient world. How far it was better or worse than that of Hindu women will be evident from a glance at the ancient history of India. Before the dissipation of great capitals had marred the purity of Hindu society, and Moslem domination and tyranny had caused its complete *boulersement*, there was unrestrained social intercourse between man and woman, as now in England or America. It was not unusual for a lover to prefer his own suit without the intervention of the *Kurtta Mahashay* and *Ghuttak Mahashay*. It was also possible for a young lady to select her bridegroom. Of the eight forms of the nuptial ceremony, enumerated by *Menu*, the *Gândharba*, allowed ample latitude to both the sexes in forming matrimonial alliances of their own accord. Many such marriages are recorded in the *Shastras*. The *Swayambara* form invested the females with the power of choosing their future lords. They used to appear before a host of competitors assembled for the purpose, and were influenced in their choice not only by external appearances, but by the character, antecedents, and accomplishments of the suitors. The nuptial anecdotes of Sita, Damayanti, and Bhanumatti illustrate the extent to which the practice was carried.

The kind and chivalrous treatment of woman is everywhere inculcated in the *Shastras*. *Menu*, while enjoining her to honour her husband and preserve her purity, enjoins also the husband to live in perfect amity with her, 'to have no strife with her,' and to consider her as his own body, which is to be understood

in the Scriptural sense of 'flesh of my flesh, and bone of my bone.' Another *Rishi* says, 'strike not even with a blossom a wife guilty of a hundred faults.' The *Tantras* likewise teach the husband to pay profound respect to the wife. The *Mahānirvāna Tantra*, (in the eighth *Ullāsha*) says :—'A wife should never be chastised, but nursed like a mother, and if chaste and loyal, should never be forsaken even under most difficult circumstances.' Again it says that 'the man who makes happy his loyal wife, performs every virtuous action.'*

Women under the ancient Hindus were certainly more reserved and retired than among the English, but there was nothing like complete seclusion. Such a thing was neither sanctioned by the *Shastras*, nor did it obtain in practice. In the Vedic age, they appeared in public. In the *Rig Veda*, the earliest record of the social organization of the Hindus, we find the following invocation to the Maruts :—'When your brilliant coursers make the mountains echo, and friendly to man traverse the summit of the firmament; then all the forest lords are alarmed at your approach, and the bushes wave to and fro as a woman in a chariot.' Another invocation to the same divinities in the same *Veda* shows in more unmistakable language that women were not always restricted to the private chambers, but were accustomed to appear in public, at least in religious festivals; viz. the *muntra* which on such occasions was recited aloud. 'In whom the water shedding golden-coloured lightning is fitly deposited like a chapel (of clouds) moving in the firmament like the (splendidly attired) wife of a man (of rank) and distinguished in assembly like a sacrificial hymn.' We learn from the same source that not only were women in ancient India permitted to appear in public, but their rights to a share of the paternal inheritance were distinctly recognized. An invocation to Ushas or the Dawn thus describes and compares her :—'She goes to the West as (a woman who has) no brother (repairs) to her male (relatives) and like one ascending the hall (of Justice) for the recovery of property (she mounts in the sky to claim her lustre).'

Far from being sanctioned by *Mennu*, the seclusion of woman

* ন ভাৰ্য্যাং তাড়য়েৎ ক্বাপি মাতৃবৎ পালয়েৎ মদা
ন ভাজেৎ ঘোৰ কৰ্মে হপি যদি সাধ্বী পতিব্রতা ॥
যস্মিন্নরে মহেশানি তুষ্টা ভাৰ্য্যা পতিব্রতা ।
সৰ্বৌধৰ্ম্মঃ কৃতস্তেন ভবতি প্রিয় এব নঃ ॥
অরক্ষিতা গৃহে রুদ্ধাঃ পুরুষৈ রাপ্ত কারিভিঃ ।
আত্মন নাত্মনাযাস্ত রক্ষয়ন্তাঃ সুরক্ষিতাঃ ॥

was distinctly condemned by him. 'By close confinement,' says the Hindu Legislator, 'at home even under affectionate and observant guardians they (women) are not secure, but those women are truly secure who are guided by their own good inclinations.' His institutes provide for women being decorated at festivals and Júbilees, and the *Mahabharat*, *Ramayán*, *Vishnu Purán*, *Malati Madhava*, *Ratnavali*, and *Vicramorvasi* describe them as appearing openly in public at religious festivals and various other occasions, while at such times strangers converse with them without restraint. There was a certain chivalry in the ancient Hindu world. It is well illustrated in the perfect ease and inimitable grace with which *Sacuntala's* companions received Rajah *Dusmanta*. 'There is no impropriety in our sitting here with our guest.' Seclusion came in with the Mahomedans, with whom it is an institution, and was adopted by the Hindus partly from fear and partly from love of imitation. It is confined to certain classes and is not after all so strictly observed as is generally supposed; but even as it is, it should be retained no longer; it should be honoured more in the breach than in the observance; because it is based on the assumption of an authority, which does not appertain to the husband, and is accompanied with the loss of that liberty, of which man has no right to deprive woman. We have attempted to show above that the 'lords of the creation' have exercised mastery over the weaker sex in all ages and in all countries, but we are far from thinking that the universality of a custom can be pleaded in its justification, or even extenuation.

Every consideration of justice and morality imperatively demands the abolition of the unnatural practice of seclusion, which has given rise to and fostered that dissoluteness of manners, which has corroded like a festering sore, the pith of domestic life. When the daughter ceased to quit the mother's side, and the mother ceased to cross the husband's threshold—when in short legitimate female society was no longer attainable—men found that they could not dispense with its attractions. They felt it difficult to exist without the companionship of brighter eyes and lighter hearts than their own. Thus a new demand sprung up. It was supplied in India as in Greece by the lowest classes. The Hindu *Báranganá*, like the Athenian *Hetaira*, appeared on the stage and soon became an important personage in the drama of life. Brought up in all the accomplishments which qualify woman to please the other sex, she became an institution. She was trained, according to *Mritchkahati* and other dramas portraying Hindu manners, to act to perfection the part for which she was destined, the part of *Aspasia* as well as *Lais*; and,

with more excuse than elsewhere, she was accepted as a necessary social evil. But the well-spring of morality once dried up, a nation rapidly degenerates. Vice accepted at first for the sake of its gilding of intellectual and refined pleasure, pleases at length by its very grossness; and we leave our readers to conceive, or rather recommend them not to try to conceive, the results upon native society, of a social system condemned by nature and humanity, but consecrated by the custom of centuries. The allusion of the Rig Veda to *Sadharañceva*, a public or common woman, is indicative of ancient manners. 'The radiant ever-moving *Maruts* have mingled with (their) associate (lightning) like (youths) with common women.'

We now come to the question, 'What are the causes which have prevented and continue to prevent the development of the Hindu female character, as well in the present age as in the past?' We have no hesitation in declaring those causes to be, *1st*, idolatrous rites and antiquated customs; *2nd*, early marriage; *3rd*, polygamy; and *4th*, the utter want of education. All these evils have contributed to dwarf the female intellect and depress the female character.

The religion of the Hindu female is a religion of fear and not of love. It has arisen from a timid and torpid state of mind. It ignores the human and recognises only superhuman power. In the character and attributes of Doorga, Kali, and Krishna—her favourite Devatas—we see how it has filled her mind with ideas of the terrible and the marvellous. The worship of these images, stocks, and stones, and the performance of the endless ceremonies connected with it has exercised a very unfavourable influence on her head and heart. The gross superstition to which she is wedded has inflamed her imagination and dwarfed her understanding. The idolatrous exhibitions in which she delights are a misuse of the highest and strongest feeling of our nature, *viz.*, the religious feeling. Idolatry is a monster evil which is more conspicuously displayed in the women than in the men of this country.

As to the second cause, *viz.*, early marriage, we have no intention to waste the time and trespass on the patience of our readers by dilating on its disastrous effects. We should wish to notice only one objection which is urged by even some enlightened men in these enlightened times against its abolition, *viz.*, the climate of the country. The premature development of the system, which we all lament, is ascribed by many to the influence of climate, and is urged as an excuse for early marriage. It is, however, not difficult to prove that such development is simply the effect—the natural and inevitable effect—of early marriage, and cannot be pleaded in justification of that

institution. The result of the most recent physiological enquiries disproves the theory still entertained in some high quarters that in hot countries the marriageable period is hastened. It is also contradicted by the *moral* laws of the universe; for only assume that its Almighty Author has adapted tropical women to maturity at an age considerably earlier than in temperate and frigid countries, without however endowing them with mental faculties susceptible of the fullest development within the shortest time, then their inferiority is pre-determined, and it will be in vain to apply educational and legislative agencies to the alteration of a condition induced by a physiological difference. This is not the place to dwell on the details of the question, but we may content ourselves with affirming that what we have stated is confirmed by ample proof.

The third cause in our list is the prevalence of the practice of polygamy. No elaborate argumentation is necessary to show that it has lowered the dignity, and vitiated the character, of the female sex in those countries where it has obtained. Suffice it to say that woman oppressed, in India as well as elsewhere, became woman debased.

In 1855, certain enlightened native gentlemen of Calcutta and its suburbs associated themselves together for the promotion of social improvement and presented a petition to the then Legislative Council for an Act against the institution of polygamy as an abuse and perversion, resting upon an unwarrantable interpretation of the *Shastras*. A large number of their countrymen of respectability followed their example, and petitioned the late Council on the same subject and for the same legal boon. The mutinies broke out in 1857, and the Council were too much alarmed by the bugbear of interference to take any action. Though our readers must all admire the excellent provision that in Christendom restrains a man to a single partner without recognizing any circumstances justifying a final release from the claims of matrimony except infidelity to the marriage bed, they will recollect that the orthodox Hindu cannot persuade himself to ask for the total abolition of the institution under all circumstances, as it unhappily happens to be too intimately connected with the popular religion of the country to be thrown aside without injury to the whole social fabric.

To those who profess Hinduism and rest their hopes of future happiness on the rigid performance of the manifold rights it enjoins, the absence of male issue is an unspeakably calamitous visitation, since the disembodied spirit depends (according to Hindu belief) for salvation on the regularity with which *Shrad* is solemnized on earth by the surviving progeny of the deceased.

In consequence of this state of things the desire for offspring (common to all mankind) assumes a peculiar degree of intensity in India, and has contributed, in no inconsiderable degree, to the prevalence of polygamy among the Hindus. Such being the case any Act rendering polygamy penal, under every circumstance, would be a direct invasion of the religious liberty of which the enjoyment has been guaranteed to the natives by the Queen's Proclamation. We would, however, suggest the enactment of a law abolishing polygamy except in ascertained cases of infidelity or hopeless sterility.

The last formidable cause of the degradation of the Hindu women—that in fact into which the other causes are more or less resolvable—is their utter want of education. To it must be attributed much that is wrong in their condition. It is a law of our nature that, if God's seed be not sown and cultivated, there will be an enormous yield of devil's weeds in the human heart, and it were false to disbelieve or deny the operation of this law. The true patriot, like the true surgeon, probes the wound to enable him to effect its radical cure. The number of Hindu ladies of the present day that have received a tolerable education is infinitesimal. The educated woman is an exception, a phenomenon. As a rule the females of this country are condemned to fritter away life in the narrow circle of the zenana without any society save that of those who are as uneducated as themselves, without any books, without any cultivation of those mental and moral faculties with which they are endowed. Thus circumstanced, it were affectation to suppose that their minds are not in a very different state from what they might and ought to be. Knowledge is the food of the mind. Ignorance cannot be good for any mind, and its evils are fearfully aggravated in the case of those who are not only left in ignorance themselves, but are doomed to associate with others who are equally ignorant.

The superior claim of women as compared with men to a right education is undeniable. They are the great educators of men, the sole educators for the first decade of life. A nation the women of which are ignorant, can be but half-civilized. Civilization and female ignorance are incompatible. The multiplicity of his avocations prevents the father from attending to a child; they can at best concede him intervals rather for desultory instruction than systematic education. The first and most important education is obviously that given by the mother, which no after-tutors, schools, or lectures can replace. Attached to a child by the daily and nightly bond of care for its infant wants, the mother must interweave indissolubly with those tender ties the lessons of instruction. We cannot estimate the influence for

good upon (for instance) the future landed proprietors of the country, which a generation of educated and careful mothers might effect.

But the Hindu woman is most unfortunately circumstanced. She is indifferent to the drama of her child's development—to the delightful reward of an enduring influence for good. She is endowed with feeling, and is at once very childlike and childish. One of the prominent traits of her character is irritability and easily raised emotions—the ready quick passage from the inward to the outward, and conversely—from Poojahs to *Pittahs*. She is occupied with little things, engrossed with little affairs, bewildered with little cares, and oppressed with little troubles. She lives but for trifles. Hers is a childhood of *Khelaghur*, a youth of *Joshuns* and necklaces and an old age of grumbling and unhappiness. Nurtured in superstition, and trained in the *zenana*, the character of the Hindu woman develops itself under peculiar difficulties. She is taught to worship a *Kali* and a *Krishna*, whom men with any of the nobler impulses of humanity would have blushed to name. But Hinduism, necessarily and fearfully perverted, has not been wholly able to efface in her the attributes of womanhood. Love is the life-spirit of the Hindu woman as it is that of all women whether located in the torrid or temperate zone. How intense that feeling is, and how little it depended on encouragement and reciprocity was evidenced by the revolting rite of *Suttee*. True to her unbroken nature, she loses herself and what she has of heart and happiness in the object she loves. The present only exists in her, and this present is not indefinite but determinate, not an abstract but a concrete one—it is one only human being. As Swift loved not the human race, but only individuals belonging to it, so the Hindu woman, though possessed of the warmest heart, is not a Cosmopolitan—not even a citizen of her village or *gram*,—but only of her home. Domestic life is the chief sphere of her influence. We would not wish it otherwise, but she requires education that she may be appropriately and beneficially employed there.

We would not insult the understandings of our readers by pointing out that Hindu women are rational beings and capable of an excellence which, if fostered and developed, may and must react on society. Neither is it necessary to fortify this position by a citation of the examples of female geniuses. True, we can point out but a few such geniuses—a Boswadoi, a Sita, a Khona, a Viga, a Mullicka, an Augar, and a Gurgah. But we must judge of Hindu women, as of English women in this respect, not according to what is done by the masses, but by the few distinguished above their fellows.

The highest is the measure of the man,
And not the Kaffir, Hottentot, Malay,
Nor those horn-handed breakers of the glebe,
But Homer, Plato, Verulam ; even so
With women.

They should be taught that moral and intellectual elevation is the great end of their being ; and that it is not a knowledge of European accomplishments that will impart to them real superiority. They may learn to sew and knit, to draw, and be drawn into frivolous conversation, and yet be no wiser than if their only book had been *Chundee*, and their only scientific attainment the preparation of *kasoondée*. The mere imitation of European education is as likely as not to mislead. The education of European ladies is confessedly not the best conceivable, it is open to improvement, and too often subserves purely ornamental purposes. We are not admirers of blue-stockings, but we do think that mere accomplishments should not usurp all the faculties of women.

We readily admit that the education of Hindu ladies should be feminine. But this may be considered a distinction without a difference, as it affects more the manner than the matter of instruction. For it is not so much what is taught as the way in which it is taught and the use made of it, that determines the character.

Education must be adapted to the peculiar circumstances of the Hindu lady as well as to her character, inclinations, and ability. Such adaptability is indeed the keystone of any system of female education that may be adopted. It must be moral as well as intellectual. It must address itself to the heart as well as the head. The reason as well as the memory should be cultivated. Parrotlike lessons should be avoided. Learning by rote does no good in the end. That mode of instruction is unquestionably the best, which calls forth the reasoning as well as the emotional part of our nature. Imagination, engendered by the aspects of nature and fostered by superstition, forms the preponderating element in the character of Hindu women, and the evil effects of its over-indulgence should be counteracted by a system of education which will induce her to think—to compare and apply—to generalize on correct data, and to draw legitimate inferences. By such intellectual discipline alone can we rectify the defect in question. Idleness and listlessness are also grave defects of the character of Hindu ladies. To correct these, we must induce the love as well as the habit of occupation, to excite an interest at the same time that we accustom them to study. They should be well and actively employed. The higher the rank, and the greater the wealth, the more important does diligence become. Want of modesty is, happily not one of the defects of

the Hindu female character. She acts not the dictator except in the pantry. She has neither the inclination nor the ability to preside at a fancy bazar or in a female committee for the illumination of the Feejee Islanders. It is therefore redundant to direct our efforts to the restraining of an ostentatious and vain-glorious disposition. Innate modesty and unobtrusive charity are prominent traits of her character. What is wanted is to direct both, and especially the latter, to proper channels.

Vanity is a feminine weakness in India as well as elsewhere. It is produced and fostered by her charms, which like the lotus of her country's lakes lie on the surface. Man shows himself off on the bench, at the bar, the desk, the counter, in the council-room. Woman has nothing save her outward appearance. It is therefore no wonder that the Hindu woman is passionately fond of a sparkling gold necklace and a glittering diamond *chick*. In justice to her, it must be observed that she is not possessed like her European sister by the clothes-devil—as the old theologians called the toilet. But ornaments are the delight of her existence. They produce habits of forgetfulness and dilatoriness. Hindu ladies are seldom ready till it is too late, and have always forgotten something. But when the heart is cultivated, it no longer hungers and thirsts for trifles. If we were to mark out for the Hindu wife or sister or daughter, a mode of life which would give her an interest in some important business, she would think the less of her person. We would inculcate cheerfulness and merriment in Hindu girls, though their mothers often forbid such indulgence from a misconception of its tendency. They throw sunlight in the paths of life. They do not prevent depth of soul and feeling in women any more than in men. Lycurgus built a temple to laughter. The powers of the mind, as well as those of the body, are developed under external cheerfulness.

With reference to purely intellectual education, let everything be taught a Hindu girl which forms and exercises the habit of attention and the power of judging by the eye. Popular Astronomy will expand the mind and carry it from nature up to nature's God. History and Geography will free the mind from the prejudices of the nursery and will inoculate it with correct ideas of the seats, the causes, and the progress of civilization. Geography, as a mere register of places, is as worthless for mental development as that petrified history which deals only with battles and sieges. They must be taught as studies elucidating the physical and mental history of the globe. We would teach composition, but the themes must be drawn not from the abstractions of metaphysicians, but from the observa-

tions and actualities of life. We would also teach music—vocal and instrumental. It is the Æolian lute which cheers the path of women with its echo of youth far into the decline of life. To educate the eye, we would teach the first principles of drawing, but we would not have an undue portion of time devoted to it, as such time might be more profitably employed in domestic duties.

These studies will no doubt be scouted by some as superfluous and even mischievous, as disqualifying Hindu ladies from the performance of domestic duties. No reasonable fear need be however entertained on this head. It will be evident to the unprejudiced mind that they will help to mould female influence, and thus to improve the character of society. We do not contemplate the creation of a tribe of literary and scientific ladies, who soaring into the ethereal regions, will not condescend to interest themselves in mundane affairs. We simply desire to produce a class of intelligent and cultivated wives and mothers. There is nothing that a woman ought to do that an educated woman will not do as well or better than an illiterate one. Far be it from us to underrate housekeeping and the ‘accomplishments,’ as they are called; but we hold that the capacity to cook and to operate on Berlin wool are not the *summum bonum* of woman. Should it be sufficient if the Hindu ladies can prepare a hot curry and sew, and knit and net? Could not their intellectual and moral faculties be as sedulously and successfully cultivated as those of men? Before and after a wife and mother, a Hindu woman is a *human being*. The education which cultivates the human relation need not oppose nature, which has framed her to be a wife and mother. Its object should be not to vanquish or strangle, but to make the whole nature complete by softening, purifying, and harmonizing the various impelling forces by other regulative forces. These may be platitudes, but they should be iterated and reiterated till organised efforts for the improvement of the condition of Hindu women are set on foot. An education that illumines the mind and quickens the soul is the grand remedial agent for emancipation and elevation. Educate woman, and she will attain her rightful position; she will cease to be victimised by priests, and trampled upon by relatives; she will spontaneously snap her trammels and stand forth in the broad sunshine of moral and intellectual freedom.

We have said that the number of Hindu women who have received any thing like an education is infinitesimally small. Nor is this to be wondered at, when it is remembered that the efforts heretofore made for their enlightenment have been isolated and

not often well-directed. To that noble and disinterested body of men—the Protestant Missionaries of India—must be accorded the credit of commencing the good work of Hindu female education. Almost every Mission in this part of the country has at one time or another, attempted to establish female schools. In October 1862, we visited the female school attached to the Burdwan Mission. We found it full and very well conducted. We took some pains to examine the girls and were much gratified with their progress, which reflected great credit on the Revd. Mr. and Mrs. Hasel, both of whom have devoted to it a considerable portion of their time. On the other hand we know of Mission schools which are failures. The cause is obvious. The girls are tempted by a pecuniary gratuity to attend. They belong to the lowest class of society, and are sent to school for no other end than to pocket the pice. They are removed before they make any progress in knowledge, and wedded to illiterate men; their position in life prevents them from pursuing their studies, and they unlearn the little they have learnt at school.

Indeed the success of the Missionaries has by no means been commensurate with their exertions, seconded as these have often been by those of their wives. They are, however, not the less deserving of grateful notice.

Among the pioneers of Hindu female education, Mrs. Wilson ranks the first and foremost. The labours of this most excellent woman have done much good in spite of the great drawback to the success to Missionary schools to which we have adverted. In 1819, the Union School Society was organized in Calcutta. Cheered by the success which had attended its operations among the boys, the Society resolved on extending them among girls. The Secretary was directed to write to Mr. Richard Cecil in England to send out a competent Mistress, and he selected Miss Cooke. Happening to pay a visit soon after her arrival to a Patshallah at Thuntuniah in Calcutta, she excited the curiosity of the passers-by. A crowd soon collected round her and questioned her about the object of her visit. She announced to them her purpose of devoting herself to the instruction of native girls. At this moment, an interesting looking girl asked the Goorumohashoy to instruct her. He rejected her application. This circumstance induced Miss Cooke to ask the people around her if girls, willing to receive instruction, were available. She was told that twenty girls would attend the next day, or as soon as she opened a school. She entered upon her work in right earnest. In the first year, eight schools were established, attended by about 200 girls, who were taught by Pundits, and who made satisfactory progress. Miss Cooke after-

wards became the wife of the Revd. Isaac Wilson, but her zeal in the cause of female elevation did not flag. The difficulty of superintending so many schools suggested to her the plan of substituting for them a central institution. In order to effect this object, a special Society for the promotion of native female education was formed in 1824. On the 18th of May 1826, the foundation-stone of the Central School in Simla, in Calcutta, was laid. The late Rajah Buddonath Roy subscribed twenty thousand rupees towards the erection, and this munificence is properly commemorated by the following inscription on a marble tablet inserted into the wall of the Hall of the School :—

‘This Central School, founded by a Society of Ladies for the education of native female children, was greatly assisted by a liberal donation of Rs. 20,000 from RAJAH BUDDONATH ROY BAHADOOR, and its objects further promoted, and funds raised by Charles Knowles Robinson, Esq., who planned and erected this building—1828.’

The Central School commenced its operations on the 1st of April 1828, and has been the means of giving instruction to a large number of girls in the elementary branches of learning and in needlework. But it met with an insuperable obstacle to success in the condition and character of the classes from which its pupils were recruited, and it has certainly not done so much good as could be wished.

At length, the truth began to be recognised ‘that it was essential to success that female education should be invested with respectability in the estimation of the native community.’ The Honourable Drinkwater Bethune, who devoted himself heart and soul to the elevation of this country, was the first to act on it. Animated by a genuine philanthropy, he came out not with a view to increase his income, but to benefit his fellow-beings. Deeply interested in the moral and mental enlightenment of the natives, he soon perceived the bearing of female education to that object. He bestowed much thought on the subject, and came to the conclusion at which every thoughtful man must arrive, that for the successful introduction of anything worthy of the name of a national system of female education, it was necessary to begin with the upper ten thousand. He accordingly came to the resolution of establishing a School for the higher classes on a worthy scale. His plan received the support of several enlightened and influential native gentlemen. The foundation stone of his School was laid with Masonic honours in 1848. The building was soon completed, being in the Corinthian style and an ornament to the town ; and the School was open-

ed in May 1849. It was a great experiment,—and there were many, who like ourselves, waited with anxiety its development.

The Bethune School was inaugurated under favourable auspices. A most efficient instructive staff was appointed, and every reasonable concession to the quasi-religious prejudices of the natives was made. The number of pupils soon rose to sixty. But the excitement died away, and there was a falling off in the number. The premature death of Mr. Bethune also marred the success of his enterprise. It is true that after that melancholy event Lady Dalhousie undertook to defray the charges of the School, and on her death, Lord Dalhousie continued the subscription (Rs. 600 *per mensem*), but the noble zeal which the founder had brought to bear on the institution was wanting. In 1855, the number of girls was reduced to twenty. It rose to fifty-three in the following year. In order to secure efficient supervision, as well as create a more general interest in the School, Government appointed in the same year, at the suggestion, we believe, of the Rev. Dr. Duff, a Committee of native gentlemen, under the presidency of the Honourable Cecil Beadon, a tried friend of native education. We are happy to be able to say that, after considerable fluctuations, the attendance is now slowly and steadily increasing, and the School is in a flourishing condition.

History, Biography, Natural History, Geography, Reading and Writing both in English and Bengali, and plain needle and fancy work are taught in it. The Bethune School might have been in advance of public feeling at the time it was inaugurated, but we hope and believe that public feeling has now come up to it, and that it will do the work which its philanthropic founder intended it should do.

The impulse which female education in India received from the zeal of the late Mr. Bethune, has carried it onwards. It has gained a footing, and we have reasonable grounds for hope that it is steadily, though slowly, progressing. In the General Report on Public Instruction in the Lower Provinces of the Bengal Presidency for 1859-60, Mr. Inspector Woodrow reports favourably of the private schools in his division, founded and maintained by educated natives, and states that ‘from the exertions that are being made by many students of the Presidency College to educate their wives and sisters at home, and by statements which have been made by well-informed gentlemen at the College Debating Society, I believe that female instruction is steadily advancing.’

It appears from the report of Public Instruction for the official year 1860-61, that in the division of East Bengal, there were seven aided Schools, numbering 166 girls against four

aided Schools, numbering ninety-one girls during the previous session. There were besides three private and two indigenous female Schools under improvement by the Circle System in the South Bengal Division.

We are glad to learn from the General Report of Public Instruction in the Lower Provinces for 1862-63 (the last published record of the operations of the Education Department) that the cause of female improvement is gathering strength. Mr. H. Woodrow, the Inspector of the Central Division, reports that the native girls' schools have risen as regards number in a most encouraging manner. The total number of females under instruction in sixteen girls' schools, and zenana Associations assisted by Government, in boys' schools, and in six private schools in his division, is 999. In the Report for the year 1860-61, the corresponding number in his division was eighty-nine—a more than ten-fold increase in two years is certainly a subject of gratulation to the friends of female improvement. The testimony to the rapid extension of education in private families is so general that Mr. Woodrow is obliged to accept it as a gratifying fact, though from the peculiar constitution of Hindu society he can give no direct evidence concerning its progress. In thirteen girls' schools in Calcutta, 24-Pergunnahs, Hooghly, and Nuddea, there were 443 pupils. In the zenana Associations under the Normal School and Mrs. Murray, there were 235 girls, and in the private female schools in Santipore, Baraset, Dukhin Baraset, Utterparah and Bally, Jhingreh and Chakla, there were 217 pupils. The Kemeah Circle female school numbered sixteen, and the number of girls attending boys' school (aided and circle) was eighty-eight.

Mr. Martin, the Inspector of the South-East Division, states that there were almost 500 girls receiving education in his district, and gives some interesting details regarding the Dacca adult female School and Pubna School for girls and adults. The former is attended by ladies of from twelve to forty years old. The early age at which the girls who used to attend the Schools, married and ceased from their studies, has been hitherto the great bar to the advancement of the pupils. This difficulty has in the Dacca Circle at least been removed. The Pubna female School is conducted by Bama Soondry, 'a very respectable Brahmin lady, of high scholastic attainments.' The school is held both in the morning and evening, and imparts instruction to women of advanced age as well as girls whose ages vary from five to eleven. A female Normal School opened on the 11th of May 1863 at Dacca, and will, it is to be hoped, supply the want of mistresses.

In the South-West Division, Mr. Medlicott reports that he has visited several private and aided girls' schools in which the children have learnt to read and write creditably. He adds that 'they all have a strangely exotic or rather unnatural appearance. A master, not a mistress presides, and I have never seen needlework of any kind practised.' The experiment is evidently in its infancy in this division.

In Assam a girl's school was established in 1860. It was opened by Deputy Inspector Baboo Utsubanund Gossain, and was most carefully tended by him. His brother Baboo Chundra Mohun Gossain has also succeeded in establishing three more schools of the same description. Mr. Robinson, the late Inspector, North-East division, notices the establishment of an interesting girl's school in the town of Bograh through the exertions of Baboo Bhubun Mohun Raha, Deputy Inspector of Schools, and Baboo Kisto Coomar Sen, Head Master of the English School, and the cheerful assistance given them by Sooshila Soondry, wife of the latter, without which their own efforts would have been of little avail. We agree with Mr. Robinson in thinking that, if there had been a few more such educated Hindu women as Sooshila, the number of schools for girls would rapidly increase, but with the general movement now so perceptible in favour of female education, we may with confidence look forward to their number increasing.

It is a great thing, however, to have made a beginning, specially in districts hitherto impervious to female illumination, and we trust that no endeavour will be wanting on the part of the officers of the Education Department to persevere steadily in the good work they have commenced, and to exert themselves as much in the promotion of female education, as several of them have done in that of the boys of their divisions and districts.

The facts and figures given by them in their reports show the present is a period of growth and will prove a turning point in the history of the Hindus, which will be looked back to with admiration and gratitude by succeeding generations. We have not attempted to give any thing like a history of the educational efforts made on behalf of the Hindu women, but have contented ourselves with a sketch, necessarily brief, of the origin and progress of the principal private and Government institutions for the education of females. We have only to mention one other noble attempt in this direction. We refer to the efforts of the Revd. Dr. Duff to introduce female education amongst the higher classes of natives by the foundation of a school designed for this end and designated after him 'Dr. Duff's Female School.' This institution has been in existence for seven years. It is situated

in the heart of the native part of the town. This and the Bethune School are admittedly powerful instruments for the elevation of the Hindu women.

But one or two such institutions are obviously inadequate, and cannot meet the necessities of the case. Why then should they not be multiplied through the length and breadth of the land? A tithe of the money now frittered away in idle exhibitions would suffice to maintain many such institutions. There is a Chamber of Commerce which represents the interests of the Merchants in India. There is a British Indian Association which is an exponent of the views and wants and wishes of the native community, and which aims at their political elevation. Why should not a society be formed for the promotion of female education by the extension of such schools and the preparation of vernacular books for their use? Individual and isolated efforts will be thus concentrated and utilized. We urge an Association, because associated zeal and energy, and patriotism, and philanthropy have achieved miracles in other parts of the world. In the details of such a Society the assistance of Missionaries and official gentlemen would often prove very valuable. The paucity of books adapted to female schools hampers their operations. Though the native press has been recently unprecedentedly active, yet a great deal of what is issued from it, is trash or worse than trash, and therefore by no means fitted for the study of girls. The proposed society should therefore direct its attention to the supply of books. We advocate the extension of schools, because we believe school instruction is after all the best and most efficacious means for the promotion of female education.

We are aware that the great drawback to it is the early marriage of the Hindu girls and their consequent withdrawal from school. We know that very often the mind of a girl is cultivated to a point of intellectual activity and capacity for varied and right sympathies and then left to the resources of cooking and jewel-wearing. We admit that in a country where girls marry and exchange their father's home for their husband's at an early age, any great success cannot be immediately anticipated from schools. But the evil complained of is daily diminishing, and will, we hope, soon cease to impede the operations and neutralize the benefits of schools. The necessity of postponing the celebration of the marriage of their girls, pending their further advancement in knowledge, is now recognized by many native parents.

There are those who underrate school instruction and overrate domestic instruction. They prefer the latter to the former, because they believe it to be more consonant with, or rather

less repugnant to, native usages and customs. Far be it from us to depreciate domestic education. We believe on the contrary that it may be in the beginning necessary in many cases. We also believe that, if fairly tried, it may succeed. We are glad it is spreading and should be proud to assist in its diffusion. But we can advocate it not as a finality—an *ultimatum*—but as a tentative and transitional measure. We remember with the most lively interest the operations of the scheme of zenana teaching initiated by the Revd. T. Smith, and energetically carried out by Messrs. Fordyce and Pourie. Several native gentlemen of respectability assure us that, having tried both domestic and school instruction in the family, they found the latter far more efficacious. It is no wonder that school instruction should succeed where domestic education should fail. The one is lifeless, whereas the other is instinct with animation. It is very dull work—that of a governess teaching one or two pupils. Both the teacher and the taught participate in the dullness. They cannot resist catching, so to speak, the torpidity of the thing. The efficiency of school instruction depends, on the other hand, on the *living* contact of spirit with spirit. It is to be ascribed to the sympathy of numbers, which has an electric effect. Iron sharpens iron. The sympathy of numbers leads to the formation and development of right sympathies, which is of the first importance. It breaks up the old ground and lets in new light, revealing a new world and its wondrous creations.

We cannot conclude without reminding our native readers again that the social status held by the women of any country is the true test of its civilization; Tennyson has truthfully and beautifully said—

‘ The woman’s cause is man’s : they rise or sink
Together, dwarfed or Godlike, bond or free.’

We therefore entreat such of our readers as represent Enlightened Bengal to compassionate the condition of Benighted Bengal, and to respond with all earnestness to her appeal now uttered with ‘ the sound of thunder heard remote,’ and announcing the advent of a future which will bless India with fertilizing showers, and sweep away the plague-spots from its surface. We would urge them in the name of their country to put forth all their energies for the emancipation and elevation of their women. We call upon them in the name of the principles they have imbibed to enter a *practical* protest against those superstitious laws and institutions which outrage the laws and institutions of God, which have so long tended to degrade the Hindu women in the eyes of men, interfered with the sacredness of the domestic relation, and infected the whole social system.

ART. VI.—1. *The House of Scindia. A Sketch.* By John Hope, London: 1863.

2. *Dhar not restored; in spite of the House of Commons and of Public Opinion.* By John Dickinson, F. R. A. S., &c., London: 1864.

PERHAPS no more convincing proof could be desired that the people of England are beginning to take an interest in India in matters unconnected with mercantile gains, than the publication of these two volumes within a year of each other. These books are not addressed to the mercantile classes, nor promise new openings for the investment of capital. Whether they will find readers beyond a very limited circle may be doubtful. But the fact that within one year authors have been found to write, and publishers to publish, two volumes on questions affecting only the interests of Native States may be supposed to indicate the existence of some demand for works of the kind, and the germination of an opinion which may in time grow to be a public opinion on such subjects. It is to be hoped that those, whether few or many, who do take an interest in Indian political questions, will meet with advisers distinguished for more enquiring self-distrusting modesty, and less virulence and partisanship than the writers of the two volumes before us. No Indian questions require to be approached with more of the calm and impartial spirit of the historian than those of the relations of the British Government to Native States; unfortunately they have been seldom discussed save with the malignity of the partisan. It has been the fashion with some writers to decry the policy of the British Government towards Native States as one of uniform and iniquitous spoliation. No provocation can in their eyes justify aggression on any Native Chief. Native Princes have rights, but no duties; the British Government lies under obligations to them, but has no correlative rights. How far such writers are generally consistent with each other, we have an example in these volumes. In the one Lord Ellenborough is denounced as 'rapacious for territory' and 'firmly resolved first 'to disregard the rights of Scindia and then to deprive him of his independence. The other is dedicated to him as one of the 'first ministers for India who, after a long interval, revived by 'word and deed the hopes of Indian princes and people in the 'justice of the British Government.'

There is no Native State whose history has been more closely

interwoven with the policy and progress of the British Government than that of Gwalior. During their early struggle for supremacy, the British found no more formidable and persistent foe than the Sindia family; of late years they have had few steadier friends. While yet the English had not ceased to beg for commercial privileges, Sindia had made himself master of the person of the Mogul Emperor, reduced to tributary subjection the oldest dynasties of Rajpootana and Malwa, and made himself powerful enough to dictate his will to the Peishwa, whose vassal and soldier he professed to be. At the present day he is the vassal of the British power, which he first despised, then feared and now obeys. His seal is in the name of the Queen of England. His flag is the Union Jack. During the eighty-five years which have elapsed since Madhojee Sindia was the author and the eye-witness of the disgrace of the British arms at Wurgaoon, there have been few political or military movements of any importance in the central parts of India, which have not been more or less influenced by the actions of the House of Sindia. The history of that House is the political history of the British Government. Mr. Hope, as surgeon for many years of the Gwalior Court, had peculiar facilities for writing a valuable book, which might have thrown much new light on the native view of the acts and policy by which the British Government has risen to its present supremacy in India. He has preferred to write a sketch of the Court intrigues which led to the war of 1843, a sketch written with the most questionable taste and which, while claiming to 'at least have the merit of being substantially true,' contains nearly as many errors of fact as there are pages in the book. These errors too are made the basis of the most pungent sarcasms and severe strictures on the motives and policy of the British Government, and are the more unpardonable in a writer who thinks it necessary to insult his readers in the first lines of his work, by presuming an ignorance on their part which may possibly lead them to confound the House of Sindia with the country of Sind.

The explanations necessary for the refutation of Mr. Hope's numerous errors of fact are too lengthy and involve too much argumentation to be suitable for this Review; but a few of them will appear in the sequel. In some instances, however, for example when (pp. 67-8) he states that after the war of 1843, Major John Jacob and Major Alexander, two Christian officers in Sindia's service, were **BANISHED FOR LIFE**, Mr. Hope has been guilty of more than inaccuracy. His book is addressed to the English public and, in printing the three

words above in capital letters, he must have intended to convey deliberately the idea which the English public usually attach to banishment for life. The facts are, that the two officers were removed from Gwalior to Agra, a distance of about sixty miles, and forbidden to re-enter Gwalior territory. We believe that they were pensioned. If the reader will imagine a political offender removed from Edinburgh to Carlisle and forbidden to cross the Scottish border, he will have an accurate idea of the treatment of the two officers.

The object of Mr. Hope's book is to prove, by illustration drawn from a fragment of Sindia's history, that the effect of the establishment of the British supremacy in India has been to change the great chiefs from warriors to women; that the British Government is hated both by chiefs and people; and that this hatred is the necessary result of the aggressive policy of the British Government towards Native States generally.

Pages 16-18.—'Dowlut Rao Scindia, an adopted son, succeeded the founder of his House. By this time the British power had become paramount in India, and the new prince, a man of moderate capacity, was compelled by us to give up a course of pillage and conquest. Lord Wellesley drew up a Treaty, the famous one of Bassein, than which none had ever a more withering influence upon the great chiefs of the country. By its terms the British Government, to avoid all semblance of partiality, determined that actual possessors at that date, 1803, should be regarded as rightful possessors, thus erecting for the numerous class of petty chiefs, the feudal lords of the country, that solid and lasting foundation for their possessions which had never existed before. The effect which this master-stroke of policy gradually produced in the character of the native princes, it is impossible to estimate fully. Thirty years afterwards, search where you would within the circle of India as then formed, no Mahdajee Scindia, Jeswunt Rao Holkar, or Ameer Khan, generals of the soil, could anywhere be found. * * * By putting an end to military enterprises, Lord Wellesley destroyed the school for native generals. The consequence is, the descendants of the old Indian warriors, the present princes, have no martial disposition; but, with rare exceptions, pass their days amongst the females of the zenana, or, bespangled with splendid ornaments that are becoming in our eyes only to women, while away their time listening to the monotonous sound of the tom-tom.'

The Treaty of Bassein, it may here be remarked, initiated no new policy; but merely extended to the Peshwa the system of subsidiary alliance which, three years before, had been agreed to by the Nizam after the fall of Tippoo Sultan. Lord Wellesley's 'master-stroke of policy' dates from the year 1800, not from 1803. The Treaty of Bassein was a defensive Treaty with the British Government to which none of the great chiefs of India except the Peshwa were parties. It bound the Peshwa to receive in his territories a British Subsidiary Force; and it bound both the contracting parties to employ all practical means of conciliation

'to prevent the calamity of war,' and at all times to 'be ready to enter into amicable explanations with other states, and to cultivate and improve the general relations of peace and amity with all the powers of India according to the true spirit and tenor of this defensive Treaty.' The historical importance of this Treaty is due to nothing new in its terms or policy, but simply to the fact that it was the immediate occasion of the establishment of the British supremacy in India. Sindia and Holkar found that the secret of their power had gone from them. With British troops at Poona, they could no longer domineer over the Peshwa and use his name to throw the sanction of a national cause over their unrighteous spoliations. They stood unmasked as rapacious freebooters. So, with the Bhonsla, they tried the chance of war; they were defeated, and the British supremacy was established for ever.

Well would it have been for India, well for chiefs and people, if Lord Wellesley's policy had been left to bear its peaceable fruits. For the first time in the history of India, there was a controlling power, whose avowed principles were peace and good will. At no period of the history of India, previous to the British ascendancy, did the native chiefs recognize any system of public law, any reciprocal rights and duties, any restraints on their own ambition. War, rapine, and conquest were their avowed principles. From the Indus and Ganges to the confines of Mysore, and in the east from Bundelcund and the Northern Circars westward to the sea, the Mahratta confederacy had established their power. But even among themselves the Mahratta leaders were not at peace. Except in aggressions on a foreign power they never united. Sindia plundered Holkar, the Puâr, and the Bhonsla. Holkar plundered the Guikwar and even drove the Peshwa himself from his capital. The oldest Rajpoot States were swallowed up in their conquests or devastated by their marauding armies. Surely it was a glorious policy, fruitful in good alike to chiefs and people, to establish the rule of law above all this disorder. No territorial acquisitions were coveted. The British possessions were carefully limited to the east of the Jumna; but Sindia and Holkar were driven from the northern provinces of India, and the Rajpoot chiefs were freed from the ruinous scourge of the plundering Mahratta armies. Every one knows how this policy of peace was reversed by the narrow views of Lord Wellesley's successors; and how all the country west and south of the Jumna was for twelve years given over to the tender mercies of the 'generals of the soil,' till the utter desolation which they wrought in the finest provinces of Central India and Rajpootana compelled the Marquis of Hastings

to revive that policy which Lord Wellesley had initiated, and against the abandonment of which Lord Lake had vehemently and ably protested. These generals of the soil were neither more nor less than leaders of Pindaree hordes.

'Jeswunt Rao* was never more than the chief of an army of plunderers to whom he had given the aid of his talents, his name, and his cause, and who in return supported him throughout the vicissitudes of his turbulent life. He directed without controlling their licentiousness; and they, awed by his vigour and soothed by his ample indulgence to their worst excesses, gave him an obedience that raised him to a height which made him terrible as a destroyer. It may be questioned by those who seek to palliate his crimes whether he could have enjoyed power or any other condition. But it must be admitted that the part which he acted was quite congenial to his character.'

Amcer Khan, his brother and companion in arms, was worse. To all the want of principle conspicuous in Jeswunt Rao, he added the cunning and cruelty of the Afghan. Dowlut Rao Sindia was little better. Of less force of character than Jeswunt Rao, Holkar, and Amcer Khan, he made himself less conspicuous by his excesses. But by habit and disposition he was essentially a Pindaree.†

Each of these 'generals of the soil', had a small force of disciplined troops as the nucleus of his armies, but these were swallowed up in the horde of plunderers and free-booters. Every criminal who escaped from justice, every soldier discharged from service, vagabonds who were tired of the restraints of a peaceful life, all found ready service with the free-lances. These robbers were divided into two great classes named after their respective chiefs, the Sindia Shahee and the Holkar Shahee, the Sindians and the Holkarites. The character of their campaigns was what might be expected from the nature of the armies. Plunder was their vocation, not fighting. The atrocious cruelties, the desolation, and misery, which marked the track of these 'land-pirates,' are too well known to need description. In one raid which lasted twelve days, of which we have the particulars before us, 337 villages were plundered, 182 persons killed, 504 wounded, 3,604 put to the torture to disclose their wealth, and property to the value of £80,000 was destroyed or carried off. The twelve years during which the central districts of India were abandoned to the mercy of the 'generals of the soil' are

* Malcolm's Malwa, page 161.

† Marquis of Hastings' Narrative of Political Operations in Hindostan and the Deccan, March 1820. Hence the severe correctness of Lord Ellenborough's description of Jyjee Sindia as 'a relation of robber chiefs,' to which Mr. Hope takes such unreasonable exception, and which he probably did not understand;—p. 80

talked of to this day in the country as 'the time of trouble' and 'the great famine.'

The greatest and most lasting blessing ever conferred on India through means of the British power was the suppression of this predatory system of which Sindia, Holkar, and Ameer Khan were the moving spirits. Greater was it than all we have since done by roads or railways, by European science or European capital, by education or legislation; for without it no progress or improvement was possible. This policy, which Mr. Hope stigmatizes as having a withering effect on the great chiefs of the country, literally turned swords into ploughshares, and spears into pruning-hooks. Two years after the establishment of that supremacy in Central India which had been forced upon the British Government, Sir John Malcolm thus writes :—

'When the British armies entered Malwa, and so late as February 1818, that country was not safe for even troops to pass; and till the end of 1818, when the cantonment had been established at Mhow, those robbers and thieves who had so long desolated this part of Malwa, continued their depredations. In the year 1820, these have not only been repressed, but the vicious and depraved part of the community by whom they were committed has become sensible to the blessings of a better course of life; and from the territories of Bhopal to those of Goozerat along the right bank of the Nerbuddah, and as far as from Hindia to the country of Burwanee on its left, the spirit of industry and improvement has been spread. Men long known as the chiefs of plunderers are now contending for rights belonging to their ancestors as hereditary cultivators; new villages are rising everywhere, and forests long deemed inaccessible are fast clearing on account of the profit derived from the timber required to rebuild towns and cities. Between Jaum and Mandoo, the Bheels, before subject to Nadir Singh, are cultivating every spot, and their hamlets are rising with a rapidity that gives promise of an early and complete change in the whole face of the country. Many districts in this quarter might be mentioned that are literally recovered from a complete waste. Maunpore, which belongs to Scindiah, has not paid revenue for sixty years, and in 1817 had not one inhabitant; it has now more than twenty families. But none have undergone a greater change within the last few years than the districts of Burdiah and Kannapore, which are situated on the left bank of the Nerbuddah. By an account taken in 1818, when these came into the possession of the English Government, there was only one inhabited village in Kannapore, and in Burdiah none. By a report of their state in A. D. 1820, there are fourteen in Kannapore and thirteen in Burdiah.'

Upwards of a hundred petty chiefs, for the most part Rajpoots, the representatives of old dynasties, were rescued from destruction by the interference of the British Government and restored to their States; so that, in spite of all the outcry that has been made about annexation, it may justly be the boast of the British Government that it has preserved more Native States than it has absorbed. The benefit of this policy to the great chiefs

was no less than to the cultivators of the soil, and the Rajpoot chieftains to whom interference was not only welcome, but by whom it had been invited. 'In A. D. 1817, there was not one district belonging to Scindiah in Malwa that was not more or less in a disturbed state. In 1820, there is* not one enemy to the public peace.' The increase of Sindia's revenues was general in all his districts. In some it rose from ten to fifteen per cent., while in others the revenues, in two years, were multiplied more than six-fold. In Holkar's territories in 1817, there were 1,663 roofless villages without a single inhabitant; 1,120 of these had been re-occupied in the three following years. When the British troops entered Malwa, the revenues of Dhar were not more than Rs. 20,000; in 1820, they had risen to Rs. 2,77,000; and ninety-eight villages which were 'without a lamp' had been re-peopled. In Dewas, within the same period, the revenues had risen from Rs. 10,000 to Rs. 1,09,375, and 141 deserted villages were reoccupied by busy inhabitants.

We are not careful to follow Mr. Hope in his raillery against the system on which justice is administered in British territories in India. The sweeping reforms that have recently been introduced will in time tell their own tale. But with all the evils, and they were both numerous and great, which were inherent in the old system, the subjects of the British territories enjoyed a security of life and property unknown at this day in any Native State in India. Mr. Hope (p. 5.) of course is of a different conviction, knowing well that if the 'people of India—the 180 millions—could go to the poll on a choice of Governments, an almost countless majority would prefer a native one, (though, as a matter of course, it preyed extensively upon their industry and wealth), to one which was ever supervising and controlling every act of their public life, and haunting them with the vision of an English court of law.' We will not 'wanton in common topics' and generalities, but give some instances in which the people of India have actually 'gone to the poll on a choice of Governments.' Fortunately the history of the House of Sindia itself presents one or two notable examples.

Midway between Bhopal and Ojein lies the district of Soojawulpore, of which the western portion belonged to Sindia, and the eastern fell to the British Government by conquest in the Pindaree war, and continued under British rule till 1831 when, for reasons of administrative convenience, it was transferred to Sindia in exchange for other lands of equal value, in

* Malcolm's Malwa.

spite of the unanimous wish of the people. Mr. Wilkinson, the Political Agent at Bhopal, who had administrative charge of the district, and travelled through it while the negotiations with Sindia were being conducted, describes the anxiety and alarm exhibited by all classes of the population at the coming change as most deep and affecting. Wherever he went he was besieged with petitions from land-owners, husbandmen, and bankers, 'individually and in private, collectively and in public,' with earnest and energetic entreaty that they might not be removed from the protection of the British rule. They even offered of themselves to increase their revenue payments twenty-five per cent. on condition of being saved from Sindia's government. But it was all unavailing. Although the Gwalior Durbar exhibited the utmost indifference to the exchange, and left the conclusion of the bargain entirely optional with the British Government, the wishes and interests of the whole population of Eastern Soojawulpore were sacrificed, and their country was made over to the scourge of a Mahratta Government. The evils which the people anticipated immediately overtook them. Duties on grain were forthwith reimposed; the rents of the husbandmen were raised thirty per cent.; and the local officials commenced to batten on the villages of the district. This wanton and unjustifiable sacrifice by the British Government of the rights of its subjects, this abnegation of its first duty as a Government, met with a noble and just reproof from the Court of Directors. 'The bond between Government and its subjects,' they wrote, 'ought to be treated with profound respect; nor ought a Government to think itself at liberty to hand over a portion of its subjects to another master, when they anticipate calamity to themselves from the change, unless when some great interest of the state, some high call of duty to the great body of its subjects, imperatively requires it.'

The same aversion to Sindia's rule was displayed five years later, when the British Government restored to Sindia the districts in Candeish of which they had acquired the management in 1820. Petitions were presented 'from every village about to be restored.' 'How can you now,' they pleaded, 'after showing us such kindness, and treating us as your children, throw all merciful feeling to us away, and give us entirely up to despair?'

We might instance cases in which Native chiefs themselves have applied to be taken under British rule. For example, such an application was made in 1803 by the chiefs of Chestul, Jaitpore, Koondala, and Joriabunder in Kattywar. But the request was not complied with; and the country remains to this day

what it was described by Colonel Wilkie* to be in 1807—a country where the cultivator proceeds armed to his ground, where in each village there is an elevated station from which the approach of marauding horsemen is watched, where the villages are a composition of the rudest hamlets that can be conceived, ‘an ill-governed country’ where ‘life and property are not generally safe.’ It has been no uncommon thing for Native chiefs, when they found their administration in disorder, and their country unsettled and in debt, voluntarily to surrender their power to the British Government for a term of years or till order should be restored, a firm administration established, and their finances retrieved. Edur, Serohi, Sohawul, Myhere, and others have done so with much advantage to themselves and their people. None but the most bigoted enemies of the British policy can seriously maintain that the British rule, with all its faults and sins, is not better, purer, firmer than the rule of the best of Native States, in many of which, even at this day, valuable property cannot be sent a few miles beyond the walled towns without an armed escort, where women are still swung as witches, where as in Oudeypore, the oldest Native State in India, the minister within the last year helped himself to £200,000 of public money, and a man was trodden to death by elephants for the crime of eating beef.

It is well known that, after the suppression of the mutiny of 1857, the British Government with a lavish hand gave away whole provinces to those chiefs who had remained firm in their allegiance. In his great political progress through Upper India in 1859, Earl Canning went not empty-handed. While he punished with sharp word and shorn honour those who had been lukewarm in time of trial and danger, he added largely to the territorial possessions of those chiefs who remained faithful and true. Rewah, Rampore, Punnah, Bikaner, the Sikh States of Puttiala, Jheend, and Nabha, and many others received large accessions to their territories. The inhabitants of nearly all, if not all, the districts made over to these Native chiefs had, it is true, by rebellion voluntarily severed the tie which bound them to the British Government and forfeited their right to its protection. Yet we are credibly informed that from all of these districts numerous petitions † have been presented to Government,

* Selections from the Records of the Bombay Government, No. XXXIX. New Series.

† A petition has recently been presented to Government *against* the measures adopted towards Mysore. But it is remarkable that the petitioners, who are for the most part the dependents of the Maharajah, disclaim all desire for a change in the administration, which for the last thirty years

praying that the districts may be again taken under British rule. Even the rule of the Nawab of Rampore, one of the mildest and most intelligent of Native chiefs, and a member of the Governor-General's Legislative Council, has not kept contented the inhabitants of the villages in Moradabad and Bareilly that were made subject to his authority. From Sohagpore which was annexed to Rewah, and the villages that were put under the jurisdiction of Punnah, the cry of the oppressed has been loud. Even as we write, the sound of the Jheend Artillery may be heard in the districts which were granted to the late Rajah in 1859, and which are already in rebellion.

The vexed question of adoption* as it affects Native States, which Mr. Hope dogmatically disposes of in nine lines, is too wide for full discussion in these pages. Whatever doubt there may be, (and the very highest authorities are divided on the subject) whether the paramount power, in the absence of natural successors to a State, has the right to treat the State as an escheat and withhold its sanction from an adoption, there is almost unanimity of opinion that a widow cannot adopt unless she have received the permission of her husband before his death. The reason of the thing is obvious enough—partly the contempt in which women are held in the East, and partly the principle, most tenaciously adhered to by Indian prejudice, that the continuity of the family stock, once broken, can never be renewed. The consent of the husband creates a fictitious continuity which prevents the extinction of the family. Be this as it may, however the British Government has in practice admitted, or refused to admit, adoptions as suited its convenience and the policy of the day. Jhansi, Jaloun, Sattara, Colaba, and more recently Nag-

has been conducted by officers of the British Government. What they petition for is the perpetuation of the Maharajah's family by the grant to him of the privilege of adoption. But even if the prayer of the petitioners had a wider scope, the manner in which the petition was proposed would deprive it of all weight. It is openly stated in the local prints that the majority of the names were attached by one person, who was furnished with blank sheets for the purpose.

On the other hand we learn that the inhabitants of Anjengo have earnestly petitioned the British Government against their contemplated transfer to the rule of the Rajah of Travancore.

* Those who desire an able exposition of the doubts and uncertainties which beset this subject, and the inconsistency of the policy of the British Government in respect to it, are referred to Lord Canning's published despatches on the question of adoption. It was the glory of Lord Canning's Administration that he removed these doubts for ever, by guaranteeing to every Native chief the integrity of his possessions, subject to the sole condition of good government and allegiance to the British Crown.

pore are instances in which the British Government has treated the States as escheats. Two instances of the opposite policy will be found in the history of the House of Sindia. It is Mr. Hope's object to prove by apocryphal * anecdotes that the British Government desired to seize Sindia's country with the least possible damage to its own reputation. Twice the country might have been lawfully taken, but was not.

P. 13.—'As the country is on the whole a poor one, and as it has little trade except in opium and corn, and no manufactures at all worthy of the name (although the shawls of Boorhanpoor are very highly valued by natives), it never could be regarded as a prey worthy of much consideration to the British Government, except for the great natural advantages of its situation. It connects Agra with Bombay. So long as it belonged to Sindia, it was said to be a perpetual obstacle to quick and direct communication between Upper India and England, until the day came when, by the overthrow of the Amceers of Scinde, through "a humane piece of raciality," as cited at the head of this book, the Indus was thrown open to our steamers. The great problem therefore was to discover how this coveted country might fall into our grasp, when its rulers observed, even more than many other chieftains, those amenities which oriental diplomacy has rendered so amusing to John Bull at home.'

Dowlut Rao Sindia died on 21st March 1827, after a long illness, without male issue. He had not only not adopted a son, but had evaded the pressing advice of the British Resident to provide for a successor. He had once indicated in an indefinite way a wish that the Baiza Bai should manage his affairs. When the Resident visited him in his last hours to receive his wishes, the dying chief had only power with his last breath to say, 'I wish you to do whatever you think proper.' After his death a document was produced, unfinished and unsigned, which indicated that the Maharajah had intended to adopt a son. In accordance with what was believed to be his intention, the Baiza Bai was allowed to adopt an heir. Five boys, very distantly related to Dowlut Rao, were brought from a village in the Dekhan. The choice fell on Moogut Rao. He was adopted about the middle of June, nearly three months after Dowlut Rao's death, married to Dowlut Rao's grand-daughter next day, and seated on the musnud on the 19th of June under the name of Junkojee Sindia. He died on 2nd February 1843 under circumstances very similar

* We do not know on what authority Mr. Hope relates as matter of history the anecdote of the sugarplum. 'If the Gwalior State will fall down your throat, you are not to shut your mouth, as Mr. Cavendish did, but swallow it; that is my policy.' But we call it apocryphal, because it is inconsistent not only with the character of Lord William Bentinck, but with the assurances which he gave to Junkojee Sindia at his interview with him on 6th December 1832, that the State of Gwalior was independent, and the British Government desired that it should continue so.

to those which preceded the death of Dowlat Rao. He had no sons. He had adopted none. He had more than once been urged to adopt, but had refused.* After his death his widow was allowed to adopt Jyajee Sindia, the 'little hero' of Mr. Hope's book. Could better proof be found that the British Government did not covet the Gwalior territory? Had the problem been how most easily to annex it, Lord Ellenborough need not have taken the trouble of devising the crooked and dishonest course which Mr. Hope attributes to him, or trusted to the hazard of a costly war. Twice the British Government might have annexed Gwalior with the same show of right as Jhansi or Nagpore. Had Lord Dalhousie been Governor-General instead of Lord Amherst, Lord William Bentinck or Lord Ellenborough, perhaps Agra and Bombay *might* have been connected. But Mr. Hope's whole argument is destroyed by the fact, not only that the annexation of the Gwalior dominions would not have connected Agra and Bombay without the annexation of Holkar's territories also, but that, when the British Government might lawfully have treated the Indore State as a lapse on the death of Khundee Rao Holkar, the succession by adoption of the present chief, Tookajee Rao Holkar, was recognized, and the existence of the Indore State was artificially prolonged, as that of Gwalior had been in 1827 and 1843.

Jyajee Rao Sindia, the present ruler of the Gwalior State, is in character and abilities considerably superior to the average of Indian princes. He is about thirty years of age. In person he is somewhat tall, strongly built, with broad square shoulders, and short neck. His face is intelligent, but wears a forbidding expression, which is increased by his habit of chewing pawn. In his manners he still retains traces of his humble origin. He is not refined; occasionally he is coarse and rude. During his minority he received a careful education under the supervision of the British Government, to which perhaps, rather than to natural inclination, is due the interest which he takes in all departments of his Government. Like the Begum of Bhopal and the

* Many native chiefs have displayed a singular reluctance to adopt successors. This may arise partly from the natural unwillingness to give up hope of having heirs of the body; but perhaps more from the fear of a disputed succession in the event of the birth of a son after the celebration of the adoption. Such a contingency, however, has occasionally been provided for by an express stipulation, between the British Government and the chief, that a son of the body born after an adoption shall succeed in preference to the adopted son. This was the case with Hybut Rao Puar, the last chief of Dewas.

late Maharajah of Puttiala, he takes a large personal share of the administration of his territories. He has himself superintended the revenue settlement of some of the largest districts under his rule, and has with his own hands granted leases to the Zemindars. Fond of military display and of the show of military power, he keeps the management of the army in his own hands, carefully selects his officers, and holds frequent reviews of his troops, which he delights to parade in the presence of British officers. Of no portion of his army is he more justly proud than of his artillery. A graceful rider, he is vain of exciting admiration by the rapid evolutions of his chargers, which are carefully trained after native fashion. Skill in horsemanship, or in sword exercise, or with the spear, is sure to call forth his commendation and meet with reward. Pride, caprice, and instability of purpose, are his most conspicuous failings, to which may be added a dash of the old Mahratta greed of money. He is keenly sensitive of praise or blame. None knew this better than Lord Canning, to whom Jyajee Rao Sindia was warmly attached; and none could have made a better use of the influence which this knowledge gave him. He is childishly jealous of his reputation, anxious to show himself independent of his advisers, and has not strength of mind enough to see that praise bestowed on his ministers is credit given to himself. To this weakness are perhaps to be ascribed the dismissal of his able minister Dinker Rao, and the appointment of an old and stupid successor. Sindia never could get over the warm terms* in which Lord Canning addressed Dinker Rao in open durbar at Agra, before the assembled chiefs of Central India. On the whole however his government is good; in few native states is the administration better. The weakest part of it is the administration of justice and police. The ravines of the Chumbul, which afford excellent refuge to dacoits and criminals, give Sindia much trouble.

Mr. Dickinson's book is avowedly written with a view to parliamentary agitation. Calmness and fairness of statement there-

* 'Dewan Dinker Rao; with the concurrence of your sovereign and master the Maharajah of Gwalior, I take this opportunity of testifying the appreciation by the Government of India of the services which you have rendered to His Highness and the paramount power. You will receive a confiscated estate in or near to the Benares Division, free of revenue in perpetuity, and yielding a rental of Rs. 5,000 a year. I believe that seldom has a rule been served in troubled times by a more faithful, fearless, or able minister than yourself.'—*Gazette of 2nd December 1859.*

fore are not to be expected from him. But we were not prepared for the violent abuse both of the Indian Government and some of its most distinguished servants, the gross personalities, and the ludicrous egotism, which disgrace Mr. Dickinson's ninety-six pages. Even the gallant army that in 1857 fought so nobly, so enduringly, the battles of the helpless, are not spared, but are described as 'an army from India, used to flesh their swords on semi-civilized races, till they acquired an utter indifference to human life, like those Algerine soldiers of France who were so ready to sweep the streets of Paris with their fusillades.' Lord Canning is described as 'committed to a despotic course from which his pride forbade him to retract.' The appointment of Sir John Lawrence to be Governor-General is regarded 'with anxiety and alarm.' But probably our readers will prefer that, instead of reproducing the absurdities of Mr. Dickinson, we should give an unadorned sketch of the history of Dhar. The ancestors of the Puâr family were, like most of the other Mahratta leaders who rose to eminence, Patels or village magistrates in the Dekhan. Two brothers, Sambajee and Kaloojee, took service under the founder of the Mahratta empire, and rose to high military command. From the former are descended the Puârs of Dhar; from the latter, the Puârs of Dewas. The first of the family who secured for himself any territorial possessions was Anund Rao Puâr, the son of Sambajee. In arms he was as distinguished as Kanojee Sindia and Mulhar Rao Holkar, with whom he divided the Mahratta conquests in Malwa; while in rank he claimed and received precedence over them, being the soldier of the Sattara Rajah, while they were the servants of a servant, the Peshwa. He died in 1749 at Dhar, his capital, where, centuries before, his ancestors had ruled as Rajpoot chiefs before they were driven into the Dekhan. His son and successor, Jeswunt Rao Puâr, a man distinguished alike for high courage and kindness of heart, fell as became him at Paniput, the Flodden Field of Mahratta history, bravely fighting against the Abdali invader. In those days the strong and sturdy arm alone could preserve a place in the struggle for life. It is not surprising therefore that, from the death of Jeswunt Rao and the succession of his little boy Khunder Rao, an infant of two years, the state of Dhar declined in importance. No Native state in the length and breadth of India has suffered so seriously from long minorities as Dhar. But for this Dhar might have played as important a role in the History of British India as Sindia, Holkar, or the Bhonsla. But while these were powerful enough to maintain strong battle against the rising English power, the Rajah of Dhar had to strug-

gle for bare life against his own countrymen, who came upon him with their plundering armies to divide his state among them.

Khunder Rao married the daughter of Govind Rao Guikwar, and died while yet in budding manhood. Six months after his death, a son, Anund Rao Puâr, was born. He was educated at Baroda under his mother's care, while Rung Rao Ourekur, nominally his Minister, governed Dhar more in his own interest than that of his master. In fact, Anund Rao Puâr was an exile, living at his grandfather's court. The raw lad of seventeen, taking offence at some trivial slight, fled from the protection of his grandfather's roof and, travelling to Dhar, presented himself before Rung Rao Ourekur and boldly demanded his kingdom. This did not suit the Minister's people. High words ensued; and the young Rajah had to flee from Dhar. He found refuge with the Rajpoot chieftain of Bukhtgurb, with whose help he drove out the usurping Minister. But evil days were in store for the Rajah. The ex-Minister excited the hostility of the other Mahratta chiefs against him, and brought upon Dhar in succession the armies of Holkar and Sindia. While nobly struggling against fearful odds, he suddenly died in 1807, poisoned by his own sister.

The Mahrattas have been singularly fertile in remarkable women, some as notorious for their profligacy and crimes, as others have been conspicuous by their virtues. After the murder of Sambajee and the captivity of his son, the life of the Mahratta cause was Tara Bai rather than her husband Rajah Ram. She long disputed with the Satara Rajahs the supremacy of the Mahratta confederacy; and she left to her family the Raj of Kolhapore in separate possession. None who are conversant with Mahratta history can forget Aliah Bai, widow of Khundee Rao Holkar, surnamed 'the pious', whose name, to this day, is never mentioned by a Mahratta of the Holkar family without a blessing. Till yesterday there dwelt among us a living tradition of past times in the person of Banja Bai.* It was the fortune of the Dhar State to be saved in its utmost need by the energy and talents of a woman, Meena Bai, widow of the murdered Anund Rao. Sindia had already seized Augur, Soucil, and Budnawur, the finest provinces of the State; Holkar possessed himself of Taul and Mundawul; Bairsea had fallen to Kureem Khan the Pindaree; the Peshwa had seized the hereditary possessions of the family in the Dekhan; and now what little remained was to be threatened by an illegitimate claimant in

* This remarkable woman, the widow of Dowlut Rao Sindia, died in 1862. For a quarter of a century she ruled the Council of her husband, and for eight years governed Gwalior in her own name.

the person of Moraree Rao.* But Meena Bai was more than his match. She had given birth to a boy, Ram Chunder Rao Puâr, after her husband's murder. When besieged by Moraree Rao in her house, to which he inhumanly set fire, she exchanged her child for the son of a peasant's wife, and, having got him safely conveyed to the Fort of Dhar, where he was received by the friendly castellan, she sent defiance to Moraree Rao : ' I will ' remain,' she said, ' where my honour requires I should remain ; ' and if the purpose of my enemy be accomplished, it will be a ' Suttee worthy of my late husband.' Her boy died when he was two years old. But Meena Bai, nothing daunted, adopted her sister's son under the same name, educated him very carefully, and aided by a clear-headed shrewd Minister, Bapoo Rugonath by name, kept his little territory for him all through ' the time of ' trouble', till the British Government arrived on the field and saved the State from annihilation.*

In 1817 when the British troops entered Malwa, the town of Dhar and a little land round it was all that was left to Meena Bai and her adopted son, then twelve years of age. Her revenues were only about £2,000. A debt of £53,622 had been incurred in defending her country, and arrears of pay amounting to £15,000 were due to her little army. The State was bankrupt, and the Bai and her adherents were actually indebted to the bankers of the town for their daily food. The principle on which the British Government established peace in Malwa was to confirm possession, as it existed at the time of the British occupation, on condition of the chiefs entering into the policy of the British Government for the suppression of the predatory system. But an exception was made in favour of Dhar. Sindia was compelled to restore the district of Budnawur. Bairsea was conquered from the Pindarees and conferred in free gift on the young Rajah. Mozuffer, a Mekranee usurper, was made to restore the district of Kooksee. Other districts were added, and a little principality was created which in the course of three years yielded an annual revenue of nearly £30,000. A sum of £25,000 was lent to the State on the security of the revenues of Bairsea to pay off the debts, which were compounded for at one-fourth of their amount, and to pay up the arrears to the troops. Thus was the State saved by the British Government. Sir John Malcolm writing at the time says, ' The strong and most prevailing sentiment among all ranks is gratitude to the British

* He was the son of Mohiput Rao, who was the issue of Jeswunt Rao Puâr by a slave-girl. In 1832 his son Ohit Rao raised the standard of rebellion and again asserted his right to the succession. But the rebellion was put down by a British force.

' Government for having so generously restored the fortune of ' a fallen family.'

The youthful Rajah of Dhar was married in 1822 to Unpoora Bai, grand-daughter of Dowlut Rao Sindia. He died in October 1833, leaving a daughter, but no son. With the permission of the British Government Unpoora Bai adopted a son, Jeswunt Rao Puâr, who was installed as Rajah of Dhar in April 1834. He was then about eleven years of age. His rule was such as to secure the esteem and respect of the chiefs and people of western Malwa; but his life was uneventful, and we may pass on to his death on 23rd May 1857, and see what return was made in the time of trial for the salvation of the State in 1817.

It was just after the news of the tragedies of Meerut and Delhi reached Central India, that the Rajah was cut off by cholera. He had adopted his younger brother, Anund Rao Puâr or Bala Sahib, a lad of thirteen years. Official sanction to the recognition of the adoption and succession of Anund Rao was immediately obtained from Government by telegraph and was communicated to the Durbar by Colonel Durand, the Officiating Agent to the Governor-General. Owing to the insecurity of the roads, written permission to recognize Anund Rao did not arrive till 28th September; but in the meantime he was acknowledged to be and treated as the Rajah of Dhar. Hybut Rao Puâr, one of the chiefs of Dewas and a firm friend of the British Government, had gone to Dhar to pay a visit of condolence to the family. By his advice, the young Rajah selected as his Dewan or Minister, Ramchunder Bapojee,* who assumed office on 22nd July. This man was the son of Bapoo Rugonath who had rendered such signal service to the Dhar State in 1817; and when his father died in July 1836, grey with years and laden with honours, he had succeeded to the office of Minister, which he held for ten years till a quarrel with the Raja led to his dismissal. He had a thorough knowledge of English, had associated much with British officers, was shrewd and intelligent, and supposed to be in favour of the interests of the British Government, to whom indeed his family were deeply indebted. None of the old servants of the State were displaced; and this Minister was the only new coadjutor.

Contrary to the well-known and repeated instructions of the British Government, whose policy it had always been since the settlement of Malwa to prevent the employment of Arabs and Mekranees in Native States, this man commenced his career by

* The statement of Mr. Dickinson, that the Dewan was afterwards removed from Office by Colonel Durand's orders, is entirely without foundation.

enlisting large numbers of foreign mercenary troops. As soon as the news of the rising at Indore reached Dhar, a party of these mercenaries, four hundred in number according to information given by the friendly chief of Dewas, joining with the mercenaries of the Rajah of Amjhera, plundered the stations of Bhopawur and Sirdarpore, and burned the hospitals over the heads of the sick and wounded. Returning to Dhar with their plunder, they were met and honourably received by Bheim Rao Bhonsla, the young Rajah's uncle; and three of the guns which they had captured were placed in the Rajah's palace. On 31st August they were in possession of the Fort of Dhar, whether with or without the consent of the Durbar has never been satisfactorily explained; but on 15th October Captain Hutchinson, the Political Agent, reported that there was strong reason to believe that this Rajah's mother and uncle and members of the Durbar were the instigators of the rebellion of the Dhar troops, that the conduct of the Durbar was suspicious, that the Agent of the Durbar in attendance on him gave him no reliable information, and had purposely deceived him on the nature of the Durbar's negotiations with the mutinous mercenaries and the numbers they had enlisted, and that the Durbar received with attention and civility emissaries from Mundesore which was the centre of the Mussulman rising. On receipt of this intelligence Colonel Durand summarily dismissed the Dhar Agent who was in attendance on him, with a message to the Durbar that they would be held strictly responsible for all that had happened or might happen, a warning which was afterwards repeated to the Rajah in person during the siege of the Fort.

On 22nd October, after an engagement with the Dhar troops in which they were beaten and their guns captured, the Fort was invested. The Fort is entirely detached from the town; its southern angle rests on the suburbs, the road running between. It is situated on an eminence of thirty feet above the surrounding plain, and is built of red granite, in an oblong shape, conforming itself to the hill on which it stands. The walls are about thirty feet in height, with fourteen circular and two square towers. Within 250 yards of the southern angle, between the Fort and the City, there is a high bank of earth, forming a natural parallel on which the guns of the besieging force were planted. During the progress of the siege, letters were intercepted from the garrison of Dhar to the head of the rebel force at Mundesore, applying urgently for the advance of a force to their relief; and on one occasion, after having shown a white flag and asked to parley, they refused to treat except through the Durbar under whose orders and for whom they

professed to be defending the Fort. By sunset on 31st October the breach was declared practicable, and the assault was to have taken place next morning. But under the cover of night the garrison, with the exception of a few sepoy who surrendered as prisoners of war, evacuated the Fort, and escaped the retribution which was the due of their cruel burning of the sick and wounded at Bhopawur. In the dungeon of the Fort was found, heavily ironed, a poor wretch who had been imprisoned on the charge of having bewitched the late Rajah.

After the capture Colonel Durand ordered the Fort to be demolished, the State to be attached pending the final orders of Government, and charges to be prepared against the leaders and instigators of the rebellion. Consideration was to be shown to the Rajah on account of his youth, and to the Ranee on account of her sex. But the Dewan Ramchunder Bapojee, the Rajah's uncle Bheem Rao Bhonsla, and others, were carried prisoners to Mhow, and were to be tried for their lives. Shortly afterwards Sir Robert Hamilton returned from England to India and resumed charge of his office of Agent to the Governor-General. To his culpable negligence and that of his son-in-law, Captain Hutchinson, is attributable the escape of these men from the punishment they had merited. They were never brought to trial; beyond a summary and unofficial enquiry, nothing was done. On 2nd January 1858, Sir R. Hamilton took the depositions of the prisoners themselves; he recorded no evidence; he passed no orders regarding them further than releasing them on security; and on 29th November 1858, without the knowledge of the Supreme Government, and in spite of the orders issued for their trial, of which Government had approved, they were permitted quietly to return to Dhar. It was not till the month of May 1861, three and a half years after the orders for their trial, and when Sir R. Hamilton had been relieved by the late Sir R. Shakespear, who was transferred from Baroda and was not in any way mixed up with the party questions which complicated the case of Dhar, that the neglect of the orders of Government was brought to light. Government of course could not then press any charges against them; if it had desired to do so, there was little chance of evidence being procured; the record of the summary enquiry made in 1858 had been lost. Such enquiries, however, as were made in 1861, showed that the Dewan Ram Chunder Bapojee had been the main instrument in enlisting the foreign mercenaries; that he used his knowledge of English to translate and explain to the mob the passages in the English prints damaging to the British interests; and that, when the young Rajah appeared in

public, he was always accompanied by the Dewan, and preceded by a religious fanatic who chanted the following couplet: —

'Great the might of Anund Rao's race.

Black and accurs'd be every English face.*

The action taken by the Home Government in the Dhar case is too well known to require detailed notice. The Despatch of the Court of Directors dated 22nd June 1858, which directed the restoration of the State of Dhar to the young chief, was based on imperfect information. When the facts of the case were more fully reported in Lord Canning's letter of 6th December 1859, after personal enquiry during his great progress through the Upper Provinces of India, which clearly established the complicity of the Dhar Durbar in the rebellion,† the Home Government entirely concurred in the justice of the confiscation of the State, but from 'merciful consideration' to the youth and apparent innocence of the young Rajah himself, they decided to forego the extreme penalty.‡

'After a full consideration therefore of all the circumstances, Her Majesty's Government have resolved to extend mercy to the young Rajah, and to direct his restoration to the title and position he inherited as head of the principality of Dhar; reserving however the administration of the territory of the State in the hands of British Officers, until he shall reach the age of eighteen years, if he shall then be reported qualified to undertake it. Her Majesty's Government however, while it has decided to forego the extreme penalty of the confiscation of the State, consider that it is not right nor expedient that the principality of Dhar should wholly escape all penalties for the misconduct of those who directed its counsels and forces during the late events.

'For some years past the Government of India has, for the sake of the tranquillity of the country, administered Baireeah, an outlying Pergunnah of Dhar, and has paid annually to the ruler of Dhar a lakh of rupees, a sum considerably exceeding the revenues of the Pergunnah. Her Majesty's Government direct that the payment of this sum shall cease, that the rights of the Rajah of Dhar to this Pergunnah shall be considered as for-

* Anund Rao kâ bol bâla; Feringhee kâ munh kâla.

† The fact is, that the complicity of the Durbar in the rebellion was never questioned by any one in India, not even by Sir R. Hamilton, the Champion of Dhar, till 5th July 1858. It fell to Sir R. Hamilton to carry out the first orders for confiscation, and in doing so he did not hesitate to describe the Durbar as 'ungrateful and unfaithful,' and to declare that 'the treaty with the Dhar State has been completely abrogated by the act of that Durbar.'

It may perhaps not be superfluous here to add that, in confiscating Dhar, the British Government had no thought of territorial aggrandisement. The intention of Government was to confer the territory on Sindia. The offence of Dhar was precisely the same as that of Amjhara. The troops of both States conjointly plundered Bhopawur and Sirdarpore. The Rajah of Amjhara was hanged, and his territory was incorporated with Sindia's dominions. No one has ever questioned the justice of his fate.

‡ Parliamentary Papers of 15th Feb. 1861, page 46.

'feited, and that it shall be at the disposal of the Governor-General for such purposes as he may be pleased to direct.'

The Pergunnah of Bairseeah was conferred on the Begum of Bhopal as a reward for her faithful services. This district was isolated from the rest of the Dhar possessions, and the Durbar were never able to manage and control it. When therefore it was restored to Dhar in 1817, the Durbar desired that the administration of it should be retained by the British Government, in the first place as security for the loan which the British Government had made, and thereafter in the interest of the Dhar State, with permission however to rent it to the Nawab of Bhopal or to any other chief. The British Government accordingly retained possession of Bairseeah, paying for it, by agreement, £10,000 a year to Dhar. This sum was far in excess of the gross revenues of the district; and the arrangement was so advantageous to Dhar, that when, in 1829, the British Government wished to get rid of the bargain, the Rajah of Dhar would on no pretext listen to overtures on the subject, and the annual payment continued to be made till the outbreak of the mutinies. In the year 1856, the gross revenues of Bairseeah were £8,445, and the nett revenues, after deducting the expenses of administration, were £5,894. This was the highest they had ever reached, so that for nearly forty years the British Government had been paying to the Rajah of Dhar more than £4,000 a year in excess of what was realized from the district.

The territories restored to the Native Government consist of seven districts which, with certain tributes, yield a gross annual revenue of about £44,000. We say 'restored to the Native Government,' for although it is the object of Mr. Dickinson's book to show that the British Government wish to 'retain their grasp of Dhar by a combination of active and passive resistance, of evasion, deception, and procrastination,' the system of administration is in all respects a native one, except only that it is controlled by a British Officer, and not by the Rajah in person. The old hereditary servants of the State have all been retained; the law and procedure are unchanged; the Dewan or Minister is Ragoo Narain, an old servant of the late Rajah, and a man of considerable intelligence, with a fair knowledge of English; every thing is done in the Rajah's name, and the Rajah himself is associated in the administration as far as his strength and ability will permit. For the exercise of the uncontrolled powers of Government, he has never shown himself qualified. He came of age in April 1862; but he has made no progress in mental ability or acquirements during the four years he

has been under careful tuition. In person he is deformed.* His constitution is weak. He is always ailing. In a certain kind of intelligence he is not deficient, for he can learn rapidly; but he has no memory or mental energy. Unable to fix his attention on any subject requiring serious thought, he is incapable of retaining what he learns, and therefore he makes no progress. He has a smattering of English; but can scarcely read and write his own language with fluency. In manner he is affable and agreeable. With the docility of a child, he will always do what he is told. Having no strength of character, he never can govern for himself, but will always do just as he is advised. In Dhar there are no native officials of intelligence to constitute a responsible council. The effect of making over to him the full powers of administration would be, to withdraw the salutary control of an upright British officer, and leave the young Rajah inevitably to fall a prey to wicked and irresponsible advisers. The present state of things is better for himself and his subjects. But if the British Agency is ever to be withdrawn during the Raja's lifetime, it might as well be withdrawn now; for he is never likely to make further progress than he has done, and, take him all in all, he is not worse than many other native chiefs who are allowed to govern.

* 'He is very short of stature, and his personal appearance is painfully 'unfortunate; the head and features are those of a grown-up man, but 'the figure is that of a child of twelve years of age.' *Parliamentary Papers of 15th February 1861, p. 72.*

ART. VII.—*The Indian Conspiracy of 1864.*

MANY a solemn voice has gone over the waters to England from her colonies, but few in tones so deep or of such awful import as those which during the past seven years have reached her from this city. There was a time when the ear of England was painfully sensitive to these sounds from across the ocean, but during the ten years preceding 1857, England, by determining to yield whatever her dependencies might ask, became more and more indifferent to the nature of their demands. From this indifference India was destined to awake her. In 1857 we had a tale to tell such as it had never before been the fate of a mother country to hear. No sooner had that memorable year passed than the alarm was given that the cost of governing India was necessarily and permanently greater than the revenues she could yield. And hardly had the last rumour of national bankruptcy died away, before we had again to startle England by details of a widespread famine.

That in the present year, instead of a tale of mutiny and slaughter, we have only to record a grave State Trial, is due in no small measure to the lessons of 1857. We owe much to those officials who have detected and brought to justice the conspirators, but the fact that the conspiracy, although widely spread over Northern India for three years, has nowhere given rise to a single breach of the peace, reflects the highest credit on the vigilance of our Indian Government in general—we have given up the illusion that our rule is welcome to our Indian subjects, and accepted the stern position that, as by the sword we won India, so by the sword we must keep it. All we can at present hope for, is by just policy and general education to sow the seeds of future loyalty, and in the meantime sharply to check disaffection at the point where it takes the form of overt treason.

Early in July Sir Herbert Edwardes, as Sessions Judge at Umballah, delivered judgment in a state trial which had occupied the Court during nearly twenty sittings. Eleven Mussulman subjects of the British Crown had been charged at the bar with high treason. In that doomed band were representatives of every rank of Moslem society. Priests of the highest family, a butcher, a scrivener, a soldier, an itinerant preacher, a house steward, and a husbandman. They had been defended by Eng-

lish Counsel : they had had the full advantage both of technical pleas in bar and of able pleading on the merits of the case : six of their countrymen had sat as Assessors with the Judge on the bench : and the trial resulted in the condemnation of eight of the prisoners arraigned to transportation for life, and of the remaining three to the last penalty of the law.

The summing up of the Judge, with certain state documents which have now been made public, unfolds the beginning, progress, and downfall of the plot in language not unworthy even of the reputation of Indian officials. The opening remarks of the Judge in particular convey a sketch of several of the conspirators, which in a moment familiarises us with the chief actors in the tragedy ; and we rise from the perusal of the long laboured, but ever interesting document, with a sense of escape from great danger, and with a high respect for the man who has reduced so much heterogeneous evidence into one perspicuous and convincing chain of proof.

In the extreme north of India, upon the boundaries of the last tribe that owes allegiance to the British Crown, rises the sacred peak of the Hindus. The Mahaban, or great forest, which clothed its slopes seems to have impressed the early Aryan emigrants more deeply than any other physical feature they met with on their primeval southern journey. The mountain soon became to their race what Sinai was to the Jews. It was amid its heights that Arjuna fought single-handed with the Great God,* and although, defeated like Jacob of old, obtained the irresistible weapon from the Deity ; and happy was the primitive pilgrim who could lay his bones amidst those shades, where tradition affirmed that the lesser divinities themselves were wont by fasting and solitude to cleanse such delicts as their celestial natures were capable of.

Six years ago the ancient mountain afforded shelter to a horde of Mussulman robbers, who for thirty years had infested the British Frontier, and who had eventually in 1858 to be driven back by a large British Force. The refugees professed the doctrines of the Wahabis, a reforming sect which pushes the doctrines of Islam to their logical ultimate conclusions. Once a great political power, now a despised and scattered band, they wander over the Mussulman world, denouncing the superstitions which have crept into Mahomed's religion, and preaching a Holy War against all rejectors of the True Faith.

Their new stronghold at Mulkah, on the northern side of the Mahaban mountain, soon became the most important colony of the

* Mahadeva.

sect, and a very dangerous neighbour to our frontier tribes. Absconding debtors, escaped convicts, spendthrifts too ruined to be at peace with social order, mutineers too guilty to hope for pardon from the law, religionists too zealous to live in allegiance to a Christian Government, all flocked from the British Plains to this cave of Adullam in the North. In 1861 they came down the mountain to Siri, a fastness overhanging their old haunt at Sitana, and from thence made raids at pleasure upon our frontier tribes. These plundering expeditions, sometimes attended with murder, became daily more serious, till at last in the beginning of July 1863, the horde descended in a body upon Sitana, attacked the camp of the Guide Corps at Topee, and during the next few months fired repeatedly upon our outposts and killed several of our men.

The campaign which ensued is now a matter of history. Before the close of 1863, Mulkah was levelled with the ground, our army had been withdrawn from the country, and our frontier restored to the Civil Power.

It may seem that the existence of a plundering tribe on the frontier is a light matter to a great empire. But it must be remembered that in India it takes longer for a boy to attain his precocious manhood, than for a robber horde to grow into a belligerent nation. Indeed in a shorter time than it requires to build a country house in England, the Mahrattas and Pindaris had developed themselves out of a clan of cattle-lifters into the two greatest Martial Powers that ever imperilled our rule in the East. And last winter it was only after a protracted and costly campaign, in which we lost nearly one thousand men killed and wounded, that we could reduce the Wahabi colony which six years ago we had driven before us like chaff.

Ever since 1852 strange isolated circumstances have at recurring intervals come within the cognisance of Government, all tending to show that supplies of men and money were being systematically forwarded by conspirators within our empire to the asylum of traitors on the Mahaban. Within the vast Northern Presidency there are races of all shades of colour and of many varieties of dialect; and it would be easier for an Italian to pass as an Englishman in London, than for a Bengali to play the Punjabi at Peshawar. It was noticed during the campaign in 1858 that many of the enemy slain in battle had the unmistakeable dark sallow complexion which is imparted by the steamy swamps of Lower Bengal. The clue, however, could not be followed up at that time, and at the end of the campaign the Irregular Horse was reduced, and several of the deserving men enrolled in the Mounted Police.

Among these was one Gauzan Khan, who soon rose to the rank of Sergeant in the Kurnaul District near Umballah. On a certain day in May 1863, while on his rounds, he descried four foreigners proceeding along the great North Road. Their diminutive stature, dingy complexion, and puny beards reminded the old soldier of the Bengali traitors he had seen among the dead on the battle field in 1858. He got into conversation with them, worked himself into their secrets, and at length elicited that they were Bengali emissaries from Mulkah, on their way back to their native province to arrange for the forwarding of fresh supplies of money and men.

The tall Northerner at once arrested the four traitors. They appealed to him as a brother Mussulman, and offered him any bribe he would name, to be paid at once by a certain scrivener, Jaffir Khan, in the neighbouring market town of Thanesar. But the old soldier was faithful to his salt, and forthwith sent them before the Magistrate.

Now there can be little doubt if that officer had at once committed these four Bengalis, the whole conspiracy would have been detected, the Wahabis would not have descended upon Sitana, and the British Empire would have been spared a bloody campaign. But at that time the empire was in profound peace: Thanesar is a quiet little inland district: High Treason is the rarest of crimes, false charges by the Indian Police for the purpose of extorting money are the commonest occurrences. The Magistrate in refusing to commit the four peaceable wayfarers only acted in the way, which in ninety-nine out of a hundred cases would have been consonant with substantial justice.

This however happened to be the exceptional hundredth case.

The Sergeant of Mounted Police chose to be very much affronted at the release of his prisoners. The feeling that his report had been doubted, preyed upon his high Panjaubi spirit, and he still felt perfectly certain that a great unseen danger was about to break upon our empire.

He devised an enterprise to which neither the legends of Spartan fortitude, nor the annals of Roman fidelity present a parallel. To leave his duties without permission would have been desertion, but he had a son in his native village, far in the North, whom he loved better than any thing upon earth except the family honour. Between his village and the frontier lay our outposts, all on the alert to stop any stray plunderer or absconding traitor. Beyond the frontier were the Wahabis, on the eve of their first great act of overt hostility to the Crown, and in the last degree suspicious of any stranger not forwarded

in the regular manner by their agents within our empire. The father well knowing that his son, if he escaped being hung at our outposts as a traitor, ran a very imminent risk of being strangled by the Wahabis as a spy, commanded his boy in the name of the family honour to go to Mulkah, and not to return or still write till he could bring back the names of the conspirators within our territory, who were aiding the Wahabis outside.

The son received the letter and next day disappeared from the village. What were his sufferings and hair-breadth escapes none but his family knows, but it came out in evidence that he completely deceived the Wahabis, joined in their descent upon Sitana, repassed our outposts unscathed, and turning neither to the left nor to the right, presented himself one evening at his father's hut, many hundred miles in the interior, worn out by travel, want, and disease, but changed with the secret that Moonshi Jaffir of Thanesur whom men call 'Kaleefa, was the great man who passed up the Bengalis, and their carbines and rifles.' Now Jaffir was the scrivener in the neighbouring market town of Thanesur, who would have at once paid the bribe, if the Sergeant had let the four travellers go.

We can recall no more touching picture of *prisca fides* than that stern Punjaubi father, riding proudly and silently on his daily rounds, brooding over his distrusted word, and as the months passed growing sick and more sick regarding the fate of the son, whose life he had imperilled to redeem his honour and to save the Foreign Masters who had doubted it. Before such a revenge our cautious English civilization must stand penitent and uncovered. It is a return to lower earth to speak of rewarding this act, but yet it is some comfort to remember that, if our Indian Government has at times committed grave mistakes, it has not forgotten amply to redress them.

The private history of Jaffir, scrivener in the market town of Thanesur, is full of interest. Born in a very humble rank, he raised himself by force of character to be Lumberdar, or Headman of his native town. One day he was struck by the discourse of an itinerant preacher belonging to the extreme reforming sick of the Wahabis. The religious feelings of the prosperous townsman were awakened, he pondered upon the corrupted ceremonial of the mosques, and after passing through a deep spiritual darkness, not unlike that which John Bunyan experienced, he openly professed himself a Wahabi and threw his whole earnest nature into the work of religious reform.

The new convert devoted much time to self-examination and rigidly kept account with his soul. He began to write his religi-

ous experiences, and these, under the title of the Counsels of Jaffir, form one of the most interesting documents even filed on a state trial.

'Associating myself,' he says, 'with the Petition-writers in 1856, it came to pass that all the Pleaders and Petition-writers consulted me as to the Rules, Regulations, and Acts of the Legislature, and I came to be above them all.' Petition-writers are a sort of unregistered pettifoggers who write out the plaints of suitors in the Magistrate's Court at a fee varying from sixpence to two shillings. Jaffir had a large practice, but the money thus gained in the Infidel's Court never seemed to do him any good, 'on the contrary by this profession I obtained great injury to my faith, had I not adopted it, my religious state would have been much better. My mode of livelihood has been detrimental to me in regard to the pleasures of worshipping and of high piety. When I had leisure from the Courts, even for a couple of days, my state became good. The mere contact with the Mussulman *employés* of the Unbeliever, which was the drawback attending my position, was not less fatal to me than poison.'

Jaffir's legal reputation spread notwithstanding his dislike of the profession, and he was retained as family adviser by some of the powerful landholders in the neighbourhood. He was a particularly sincere man, and never allowed his temporal success to interfere with his eternal interests. Every one who came near him owned his influence, and like Mahommed he began by converting his own household. One of these, his clerk, remained faithful to his master in his direst extremity, and stood by his side as a fellow witness to the faith in the dock of the Sessions Court at Umballah.

When the mutiny broke out, Jaffir chose twelve of his most trustworthy disciples and repaired to the rebel camp. Even in the unwonted work of fighting his force of character soon made him conspicuous, and he gained the reputation of being a man fit to be trusted with treasonable secrets. Upon the downfall of the rebel hopes at Delhi, Jaffir returned to the Court at Thanetur, brooding over the inscrutable decree of providence which had given victory to the Unbelievers, and more than ever discontented with what he calls 'this exceedingly dirty business of Petition-writing.' Open force had failed, and it remained to be seen what could be effected by secret conspiracy. About this time Jaffir became a member of a widespread confederacy. His secret duties threw a religious halo even over his detested profession, for, 'be it known,' he writes at this period, 'I do this by order of a Certain Person, and for a Hidden Object.'

This Certain Person was Moulvi Wilayat Yahiya Ali of Patna, Spiritual Director of the Wahabi sect in India; the Hidden Object was the forwarding of recruits and munitions of war to the Wahabi colony on the Mahaban, then in open hostilities against the British Crown.

In the Mussulman quarter of the ancient city of Patna there is an alley called Sadkipur Lane, much frequented by travellers. On the left hand side of the alley is a group of buildings in the Moorish style, with considerable frontage, and running back some distance from the lane. Their exteriors have that mournful dilapidated look which the brick and stucco buildings of India permanently assume after the first wet season, and which presents such a squalid contrast to our preconceptions of the gorgeous East.

The prominent edifice of the group is a mosque of very plain interior, in which public prayer is offered up each hour of the day, and a Khutha, or lecture, is delivered every Friday. These Friday Lectures in the Sadkipur mosque are different from those in the other mosques in the city. They are vehement harangues exposing the inefficacy of works without faith, warning the hearers of their great spiritual danger, and urging them to cultivate the Inward Life. They contrast the simple worship of the Prophet with the cumbrous ritual, the endless mummeries, bowings, and genuflexions of the mosques, and bitterly inveigh against those who by traditions (Sunnat) have rendered the written word of no effect.

Generally speaking, they inculcate a spiritual standard much higher than ordinary natures are capable of attaining, and the hearers, although deeply impressed at the moment, carry away only a permanent recollection of having been rendered exceedingly uncomfortable. The Moulvies of the other city mosques, while forced to acknowledge the learning and eloquence of the Sadkipur Lane preachers, denounce them as rejectors of holy sacraments, and unitarian schismatics.

Still many Mussulmans of all ranks are daily added to the converts of the reformers. The priests are men of high birth and belong to one family. The head of the house is Chief Priest in virtue of letters patent from the late Wahabi Prophet himself; one of the family holds an honorary post under the British Government, and another leads the Wahabi troops in their incursions upon our Northern frontier. Considerable revenues pour into their coffers from the Wahabi congregations throughout Bengal. Around the mosque are the dwelling houses of the priests and their zenanas, with a small college for students of the reformed theology, a hospice for pious travellers,

and several little white shrines in which repose the bones of Wahabi saints.

This group of buildings was always referred to in the papers filed on the trial as the Lesser Godown, the appellation of Greater Godown being reserved for the belligerent colony on the Mahaban.

The priests perfectly understand how to use the zeal of their converts. Youths of high promise are received into the college and elaborately trained in the theology and dialectics of Islam. Men of humbler capacity are instructed more hastily in the striking doctrines of the reformed faith, and sent forth as missionaries and colporteurs into the rural districts. Everything proceeded with admirable order. Bengal was divided into convenient circles, in each of which an itinerant preacher laboured, teaching the new doctrines, selling Wahabi tracts, and forwarding such contributions as he could raise to the Lesser Godown in Sadkipur Lane.

Converts of a still lower order were also welcome. Such men were wont daily to arrive from the southern provinces, where they had been converted by the itinerant preachers, and induced to leave their native villages by the assurance that a Prophet would appear in the North and speedily restore the Moslem Rule in India. These persons were kindly received at the gate of the hospice, and without being troubled with matters of doctrine, were at once handed over to a lay brother. Abdool Ghuffar, bursar of the hospice, was a most useful man. Chaucer's 'gentil manciple' was not more expert in buying of 'Vitaille' than he. He managed the whole temporal affairs of the Wahabi world in Sadkipur, daily lectured the recruits from the provinces on the high duties of waging Holy War against the Unbeliever, and even delivered occasional prelections on divinity to the theological students, when the Chief Priest, under whose care they properly fell, was otherwise engaged.

The Chief Priest, Yahiya Ali, had many duties. He corresponded with all the itinerant preachers, as Spiritual Director of the sect in India. He organised and personally worked a complicated system of drafts, by which large sums were safely transmitted from the centre of the empire to our enemies on the frontier. He conducted the public ministrations in the mosque. He examined and passed the rifles for the Wahabi troops, delivered a course of Divinity Lectures to his students, and by private study acquired a very intimate acquaintance with the Arabic fathers.

Seldom have more impressive words been uttered in a Court of Justice than those in which Sir Herbert Edwardes pronounced sentence of death upon this memorable man.

‘It is proved,’ he said, ‘against the prisoner Yahya Ali that he has been the main-spring of the great treason which this trial has laid bare.

‘He has been the religious preacher, spreading from his mosque at Patna, under the most solemn sanctions, the hateful principles of the Crescentade. He has enlisted subordinate Agents to collect money and preach the Moslem Jihad (war against the Infidel). He has deluded hundreds and thousands of his countrymen into treason and rebellion. He has plunged the Government of British India, by his intrigues, into a frontier war which has cost hundreds of lives. He is a highly educated man who can plead no excuse of ignorance. What he has done, he has done with forethought, resolution, and the bitterest treason. He belongs to a hereditarily disloyal, and fanatical family. He aspires to the merit of a religious reformer; but instead of appealing to reason and to conscience like his Hindoo fellow countrymen in Bengal, of the Brahma Somaj, he seeks his end in political revolution, and madly plots against the Government which probably saved the Mahomedans of India from extinction, and certainly brought in religious freedom.’

The itinerant preachers were too important a class to be without a representative in the dock at Umballah.

To the civilised man cribbed within cities, and only permitted to move about this world impeded with luggage, and in the constant society of fellow travellers, there is something peculiarly attractive in a life of unencumbered and solitary wandering. We all feel that the soul gathers sanctity in solitude, and surely the pilgrim on his lonely foot journey through forest and over mountain must think purer and fresher thoughts than the work-a-day indoor world. We love to think that our ancestors lived more in the open in merry England than their descendants do now, and childhood leaves no more refreshing recollections to the busy practical man, than reminiscences of that exquisite outdoor scenery through which, in the great Christian Allegory, Pilgrim passes from the City of Destruction to the celestial City.

This Forest of Arden spirit reached its highest development in ancient India, where the friendliness of nature had rendered unnecessary those contrivances which, in colder climates, elevate man's shelter into his home. The primitive Sanskrit scheme of life required that each man of the chosen race, after begetting children into the world, should leave his kindred and dwell apart in the forest. Every popular tale introduces us to some venerable eremite beside a running stream, and the most charming scenes of *Sakuntala* are those which discover the forest maiden surrounded by tame fawns in her own native glade.

The Wahabi missionary's lonely wandering life renders him an object of interest in the villages upon his route. Throughout many months of the year he enters the door of no human dwelling; he comes from a distant province and during the long journey has admitted no companion, to interrupt his solemn self-communings. He comports himself moreover with a solemnity and serene demeanour that awaken that peculiar interest which mystics in all countries excite in the minds of ordinary men. It is not surprising, then, that the villagers should group around him, and forget for a moment, while listening to his earnest words, their disputes about water-courses, and their long standing party feuds. The preacher does not inculcate treason, but only those doctrines which necessarily lead their adopters into treason; doctrines which, to use Bacon's impressive aphorism, do dissolve and deface the laws of charity and of human society, and bring down the spirit of God, instead of in the likeness of a dove, in the shape of a vulture or raven. The Wahabi has, therefore, little to fear from the magistrates of the districts through which he passes, but fortunately every village does not yield a disciple, and he has often to shake off the dust of obdurate hamlets from his feet. When he makes converts he generally prevails on them to leave their kindred and follow him. These disciples he strengthens in the faith as they travel through the country, assuring them that there is a great army of saints in the North under an Inspired Leader, and quickening their zeal till they beg to be sent to join the ranks that are to extirpate the Unbeliever.

How many of these wandering mystics are at present preying upon the Commonwealth, we have no means of estimating, but we know that during the past four years they have enveloped the whole of Bengal in their meshes and converted many thousands of useful British subjects, first into vagrant fanatics, and then into bitter traitors to the Crown.

The most delicate operation of the conspirators was the transmission of recruits and money from the Little Godown in Sadkipur Lane to the Great Godown upon the Mahaban. Numbers of converts daily arrived at the hospice in Patna bearing remittances and letters of recommendation from the rural preachers, and the forwarding of these Bengali-speaking recruits through the wide provinces of the North-West and the Panjaub, provinces in which both their physical appearance and their language would unmistakeably stamp them as foreigners, presented the gravest difficulties.

It was in this dangerous work that Yahiya Ali's genius for administration most fully developed itself. He organised a

system of Wahabi hospices along the route, and placed each under the direction of some proven disciple. The great North Road was divided into suitable sections, and the Wahabi traitors on their way to our Enemy's camp, journeyed in safety through strange provinces, in the full assurance that at the end of each stage there were friends upon the look out for their arrival. The Wahabi agents in charge of the hospices were men of diverse ranks of life, all devoted to the overthrow of the British Rule, and each the head of a local committee of traitors. Yahya Ali must have displayed a very deep knowledge of character in selecting these men, for neither fear of detection nor hope of reward has induced a single one of them to appear against their leader in the hour of his disgrace, and at this moment although it is known that a chain of asylums, like that at Thanesur, connected Patna with the Punjaub Frontier, yet no one can come forward and put his finger upon the particular spots.

Jaffir, Scrivener at Thanesur, was no ordinary traitor, but his talents for sedition were altogether of a narrower order than those of Mahommed Shuffie, wholesale butcher in Delhi and Meat Supplier to the British Forces in the Punjaub.

This man was the son of one of the great trading houses in Northern India. The origin of his family's connection with Government takes us back beyond the time of the Permanent Settlement almost to the days of Francis and Warren Hastings. Mahommed's great grandfather and grandfather were humble graziers, who partly by speculation and partly by rigid economy raised themselves considerably in the world.

It was a period better fitted for making fortunes than for keeping them. War prices ruled, and the armies constantly in motion-compelled our Commissariat to seek the acquaintance of the cattle-contractors of Northern India. It is possible that the family fortunes of the traitor owe their rise to that great famine in 1769, which first awakened the people of England to their responsibilities in India. During the last decades of the country, we find the grandfather in a highly responsible portion of life, executing large contracts to the perfect satisfaction of the officers in charge of the Commissariat. Mahommed's father greatly enlarged the scope of these transactions. Besides the money required for advances to the smaller cattle-breeders, he had a large surplus capital which he lent out on the safest securities at the highest interest. His son succeeded to a large fortune, but true to the Indian instinct of following his father's craft, he devoted himself with energy to the family trades, and it is as a great banker and wholesale butcher that he has been enabled to

transact those nefarious operations which have led him into the condemned cell at Umballah.

As Yahiya Ali was the head, so this man was the right hand of the conspiracy.

He had agencies in all the large cities of Hindusthan and held the meat contracts for the seven chief British Cantonments along the Great North Road. He was connected by blood or by commercial ties with many of the richest trading houses of the Punjaub, he formed the centre of an ever-widening circle of dependents who were spread all over Upper India, and his business relations brought him into contact with the shepherd tribes far beyond our frontier. He yearly received many lacs from the British Government; in his dealings he was punctual and obedient even to servility, and he so hoodwinked the Commissariat Officers that he obtained a renewal of his meat contracts for the troops, even after he had been charged with treason to the Queen.

The widespread influence which he thus acquired as our servant he applied to our destruction. He was the Banker of the conspiracy, and skilfully used the conveniences for transferring money, which our Government has created for its subjects, to aid and succour our enemies.

There is nothing of the religious enthusiast about this man. He has permitted no foolish fanaticism to lead him into any indiscretion; he has been guilty of no saintly self-sacrifice; he appears throughout the keen, sharp-sighted, sordid schemer, deliberately entering into the most perilous transactions for a correspondingly high profit, and trusting to his clear intellect and high position to guide him safe through the dangers which beset his path.

Jaffir the Scrivener and Yahiya Ali the Priest made no pretensions to loyalty and sought nothing at our hands. They are earnest conscientious men who have pricked themselves with the poisoned weapons which a false religion put into their hands, and when, Laertes-like, they have paid the price of their treachery, history may dwell with emotions almost akin to pity on their fall. But for Mahommed Shuffee we can have no such feeling. He has licked our hand in order to bite it, he has taken usury from his fellow conspirators, and has reduced the most perilous species of treason to a safe operation in Banking. He has combined the heartlessness of Oppianicus with the caution of Lentulus, and his one fatal slip was in not deserting the pirates before the man of war hove in sight.

Immediately on the arrival of the son of Gauzan Khan, Sergeant of Mounted Police, at Thanesur, his secret was made

known to the Authorities. Jaffir was arrested, and his papers revealed the whole plot. The telegraph was set in motion, special messengers were despatched to Patna, and in an incredibly small number of hours the conspirators were arrested one after the other at the very moment they thought themselves most secure, and were least able to resist.

It is now three months since Sir Herbert Edwardes's elaborate summing-up was published. The public are sufficiently acquainted both with its merits as an eloquent chain of proof, and with its almost imperceptible blemishes as the work rather of an argumentative than of a strictly judicial mind. The highest authority in the Punjab has affirmed the justice of its conclusions, and it is not our wish to reopen the question. But we cannot refrain from observing that, as the conspirators have maintained a wonderful secrecy and a most alarming unity of counsels in this plot, so the Government has evinced admirable activity and sagacity in its detection. With the chief figures of the band that day after day stood in the Court at Umballah, we are now acquainted. Yahiya the Priest, Shuffee the Butcher, Jaffir the Scrivener, and Mean Jan the Itinerant Preacher we know: of the other six prisoners, one was Yahiya's brother-in-law, another was Jaffir's recruiting sergeant, the other four were men originally of diverse professions, but all zealous converts to the Wahabi faith, and trusty messengers between the leaders of the conspiracy. Yahiya Ali, Shuffee, and Jaffir were condemned to death by the Subordinate Court, and it remains to be seen on what grounds the severity of the sentence has been mitigated.

This State Trial at Umballah has again forced upon us the fact, that there is in this country a chronic and irreconcilable disaffection towards our rule. We wish for no Bedloes nor Dangerfields in India, but we trust that neither prosperity nor long continued impunity will tempt us to forget, that the National Religion of a great section of our subjects inculcates treason to our Queen. Spenser tells us of a sea-bird, called *Tedula*, which upon the banks of the Nile feeds in the crocodile's open jaws. Such and so perilous is the wealth that England yearly gathers by the rivers of India.

Perhaps in this moment of escape from a great common danger some words of mediation may not come unwelcome to the conflicting parties of our countrymen in India. During the past five years a tide of unexampled prosperity has set in towards these shores. Great interests have sprung up which were not anticipated and have only been partially provided for. The Englishman brings his capital and energy to this hot land in the expecta-

tion of receiving that protection from the laws which he obtains in the other British Colonies. He finds himself suddenly the victim of a system adapted to a wholly different order of civilization from that to which he belongs. The laws neither satisfy his requirements nor secure what he has always considered his rights, he had no voice in making them, and he has no constitutional means of demanding their reform. He comes from a community where the principle of Competition has reduced the diverse ranks of society into relations, sometimes cruel, but always precise and logically just. He arrives in a land where custom still extends her immemorial tenderness to the Rights of Persons at the expense of the Rights of Property. The old-world devices with which she tries to soften the application of the inevitable Principle of Competition seem to him only a maudlin and most pernicious sensibility. He finds himself an unwelcome stranger in a land which he had looked upon as his own, and he bitterly feels that, while it is he who does most for the country, it is he who is least cared for by the Government.

Government answers that, as in England so in India, we legislate not for a few wealthy denizens, but for the people of the land; that taxation without representation only increases our responsibility to rule according to the wishes of those from whom our revenues are drawn, and that, to a conscientious Government, the inarticulate pleading of these dumb and powerless millions should be more persuasive than the eloquence of any constitutional assembly, or the threats of an armed populace. What in England are sacred rights would be cruel innovations in India, and the same great principles which have moulded our Government in England so precisely to the wishes of Englishmen, compel us in this country to adapt our laws to the requirements of the Hindoos.

On the part of the settler there is a feeling of great wrong, on the part of Government there is a sense of weighty responsibility. We would implore each side to temper its acerbity by ever remembering the common dangers which envelope both and we would point to a gradual but sure remedy in that wise spirit of compromise which, adapting general principles to existing necessities, takes opportunity by the hand and scorns the falsehood of extremes.

ART. VIII.—*Reports on Public Instruction in the Lower Provinces from 1852 to 1855, 1855-56, and 1862-63.*

MOST Englishmen in India have a general idea that the Government are making efforts to instruct the natives of India. A few, doubtless, missionaries and educationalists, are thoroughly familiar with all the phases through which these endeavours have passed. But with the great majority of ordinarily well-informed persons it will be found to be otherwise; the prevalent impression appears to be 'that a small proportion of middle-class natives, induced partly by the idea of gaining favour and chiefly by the hope of lucrative employment, allow their children to be taught some smattering of English and of European sciences; that the knowledge thus gained is very superficial, and in all probability does as much harm as good; that it renders them conceited and discontented, and but too frequently only eradicates wholesome though erroneous prejudices to fill the vacuum with selfishness and drunkenness, and the worst European vices.'

Perhaps this estimate is not entirely untrue, as a widespread general opinion usually has some foundation, but it totally fails to comprehend the vast and important intellectual revolution which is silently but rapidly spreading over Bengal, if not over the whole of India, or to notice the effects which may be expected to follow in its train.

Before adverting to its effects it will be well to show from statistics and other results that the rapidity of the progress of education in Bengal is really beyond all question. The desire for instruction in English dates back, it is true, even beyond the time when Macaulay threw in the weight of his pen and turned the scale against the encouragement of Persian and Sanscrit literature, but the remarkable advance of which we are writing need only be traced back to the celebrated despatch of the Court of Directors on the 19th July 1854.

Previous to that time there was a Council of Education, and many Colleges and Schools were supported by Government; 101 'Hardinge' vernacular schools had been scattered over the Lower Provinces, but the majority of them had soon to be abandoned, and by the last report of the Council bringing the narrative down to the 27th January 1855, we find the total number

Government Schools and Colleges throughout the Lower Provinces to be eighty-one only, and the pupils attending them 9,474.*

By the despatch referred to, the Educational Department was entirely reorganised, the Council was replaced by a Director of Public Instruction; four Inspectors and forty Sub-Inspectors of Schools were appointed, and a committee nominated for the purpose of preparing a scheme for the establishment of Universities at the Presidency towns. Lastly the grant-in-aid system was introduced and a set of rules drawn up under which Government was prepared to subsidise all schools in which a good secular education is given through the medium of English or the vernacular tongue.

The first Director of Public Instruction (Mr. Gordon Young) lost no time in commencing operations; the training of teachers being essential to the success of any scheme for Mofussil education, Normal Schools for this purpose were established at Hooghly, Dacca, Calcutta, and Gowhatty. The most difficult portion of his task however lay in overcoming the indifference or rather aversion displayed on all sides to a vernacular education. To succeed or even to hope to succeed in educating any adequate proportion of the population in English, was obviously absurd, but while a knowledge of English was coveted chiefly as leading to lucrative employment, similar inducements to acquire the vernacular were entirely wanting.

This and the difficulties under which the Department laboured may be best shown by a few extracts from the different reports made in the year 1855.

In their last report the Council of Education write, 'A demand for English education has arisen in every district, and its strength may be tested by the fact that schooling-fees are willingly paid, and increasing numbers of Teachers are supported in private Schools. It must, however be confessed, that the hope of lucrative employment, rather than any real desire for education in itself, mainly induces parents to pay for their children's instruction. In vernacular Schools no such powerful motion exists, for the superiority of Government Schools over those conducted by Gurumohashoys is not generally acknowledged in the Mofussil. Gradually, but surely, the vernacular Schools established by Lord Hardinge have disappeared, until, at the beginning of the present year, there remained but twenty-six out of the original one hundred and

* Report on Public Instruction in Lower Provinces from 1852-55, pp. 50, 51.

'one.' Mr. R. B. Chapman, one of the newly appointed Inspectors of Schools, writing a few months later (July 1855,) says; 'People have gradually forced themselves to acknowledge the English Schools as a necessity; not that they have, at present, any value for our learning, but they consider the acquisition of our language as necessary for the advancement of their children in this life, and therefore overcome their suspicions as to what may be the effect of this mode of education upon their prospects in the next. For the study of this hated knowledge in the vernacular, there is no such inducement; on the contrary, they consider the study of the vernacular as dishonourable, and in no case to be pursued further than is necessary for their daily business.' And again, 'In addition to such obstacles as are peculiar to no special period, I may here remind you that, in judging of the results of our first quarter's operations, due weight should be given to the special accidents which have militated against us during that period; the principal of these was the design of depriving the jail prisoners of their *lotahs*. This is still universally believed to be the opening out of a general scheme, of which the Educational System is supposed to be a part, for the forcible conversion of the Natives to Christianity. 'We understand' is the significant answer frequently given to my subordinates, "*Udhar Magistrate* "*Sakib khilate khilate, aur idhar tumlok parhate parhate !*" The fact is, the presentiment is strong and by no means transitory, that Government will not only attempt to make its subjects Christians, but will succeed in doing so. The conviction is shared in alike by all classes and all sects, and I do not think it is in the power of Government to remove it. This uneasy feeling is ready to display itself on the most trivial occasions; and the circulation lately of a controversial appeal to the influential Mahomedans throughout the country by some person in Calcutta was, at once, attributed to Government, and has excited universal alarm among both Hindus and Mahomedans, adding materially to the difficulties which beset our plans. We must always have expected that the intention of Government would be at first misjudged and connected with proselytizing purposes. It is incomprehensible to the native mind that any such scheme could be undertaken from mere disinterested and philanthropic motion, but the fortuitous occurrences above referred to have given a peculiarly active shape to their religious suspicions.*

* Report on Public Instruction for 1855-56, Appendix A. pp. 9, 11.

Mr. Chapman was Inspector of Behar, where no doubt the obstacles arising from prejudice, and the apprehension of Christianity were, and even now are, greater than in any other portion of the Lower Provinces, but similar complaints were made from all quarters, and the difficulties appeared almost insuperable.

In order to overcome the aversion to vernacular instruction, it was resolved to establish a number of model vernacular schools in each District, in the hope that their example might stimulate a taste for an education of a similar description; and that material advantages might not be wanting, vernacular scholarships of Rs. four a month were annually bestowed in fixed quantities on the best boys of schools of that description, being made tenable half at the Normal School to prepare their holders as teachers, and half at the English Zillah Schools to convey the coveted advantages of an English education. The Government moreover issued a general order to the effect that all appointments in the public service exceeding in value Rs. six a month, should in future be given to those only who could at least read and write. But this order we fear has remained very nearly a dead letter.

At the same time it was generally agreed that no scheme of education for the masses could offer any prospect of success which failed to utilise and improve the indigenous village schools, under the time-honored but useless 'guru mahashoys' who, although the value of their teaching might be reckoned as worse than useless, possessed a stronghold on the affections of the people. Accordingly groups of three or four such schools were included in *circles* as they were called, and a teacher of the new class appointed to each circle to visit the schools under him in rotation and impart some knowledge of a more satisfactory description, while money rewards and a variety of inducements were held out to the gurus to adopt proper books and improve themselves generally.

The University scheme long delayed was at last sanctioned, (the Act of Incorporation is II. 1857,) and in March 1857 its first Entrance Examination was held. It is alien to our purpose to describe its constitution or machinery, but its inauguration placed the finishing touch to the scheme for a satisfactory higher-class education.

It should be borne in mind that what we are writing of occurred but as yesterday, the system can hardly be said to have commenced working till after the mutiny; even under the most favourable circumstances it might reasonably be urged that many years must elapse before such measures could be under-

stood, and still more trusted, by the suspicious population of the Mofussil. Such however has been its extraordinary success, so rapid its progress, that when we say that the number of students throughout Bengal has increased in six or seven years six or seven hundred per cent., we only give one of many indications of the great change which is taking place.

The impulse given by the University has been immense, the annual examination admitting students to enter it, became almost immediately the standard by which every English school throughout the country regulated its *curriculum*, and whether a boy is able to study at the University or not, to '*pass the Entrance*,' is regarded as almost a *sine qua non* in proof that he has made a proper use of his school career.

Accordingly we find the number of candidates at each examination to have been as follows:—

March	1857 ...	244.
"	1858 ...	464.
"	1859 ...	706.
December	1859 ...	705. (nine months.)
"	1860 ...	808.
"	1861 ...	1,058.
"	1862 ...	1,114.
"	1863 ...	1,327.

Of these from eighty to ninety per cent. and sometimes even more come from the provinces under the Lieutenant-Governor of Bengal only—and if we confine the area to a smaller compass, to the districts in the neighbourhood of Calcutta, in which alone the system can be said to have obtained a firm footing, it will be found that from 600 or 700 candidates are presenting themselves annually from the districts of Burdwan, Hooghly, 24-Pergunnahs, Nuddea, and Jessore only.

If on the other hand we compare the numbers of the schools conducted on English principles, and the pupils studying in them, in 1862-63, with those in 1855, we find that the eighty-one schools have increased to 1,227, and the 9,474 pupils to 69,588. These figures especially those of the schools are perhaps somewhat fallacious, because a new class, indigenous schools under Government supervision, have been brought into computation, which though it did not exist in the same form before, at any rate existed; yet so great is the comparative improvement in most of these schools, so different the class of teachers and the nature of the instruction that it would hardly be unfair to credit the

entire number as a gain to education. If the numbers are analyzed however the result is as follows :—

On 27th Jany. 1855.				On 30th April 1863.			
	No.	Scholars.		No.	Scholars.		
Colleges (of all kinds)	8	921		10	1,500		
Anglo - Vernacular Schools of all kinds	47	7,412		219	21,381		
Vernacular Schools of all kinds	26	1,141		468	24,082		
Indigenous Schools, Circle Schools, &c.	0	0		530	22,625		
	81	9,474		1,227	69,588*		

As far as mere numbers are concerned, more signal proof of the success of any measure could not be found than these results of a scheme sketched out in England in 1854 and scarcely put into operation in India before 1857. And if we turn to other than numerical tests the results are hardly less decisive; generally speaking, the fear of conversion to Christianity which Mr. Chapman pointed out in the passage quoted above, is rapidly disappearing and in many places has entirely vanished. Doubtless there are a few influential persons of the old school who still distrust the Government, but even in England the race of persons who were sworn never to set foot in a railway carriage is hardly yet extinct; apart, however, from exceptional cases it may be said that on all sides confidence is springing up, and it is hard to decide whether the readiness with which natives send their children to mission schools is more a subject of congratulation or lament; for while it reflects the highest honour on the missionaries as showing that they are implicitly relied on to bring legitimate influence *only* to bear on the work of conversion, it also shows that the natives rate the effects of legitimate influence as altogether beneath apprehension.

On another point also the measures of Government have been crowned with success; the vernacular scholarships have far exceeded the most sanguine anticipations; at least we trace to this rather than to any other cause the wonderful impetus

* These figures include neither the private Colleges affiliated to the University nor any of the large and numerous private schools in Calcutta, as no aid is ever given to such schools; the figures given under the head of colleges can hardly be used as any criterion, because different principles of distinguishing between a school and a college prevailed at the two periods which we have selected for comparison.

which has been given to vernacular education. Judged by numbers only, it will be seen that where English education has increased 200 per cent. vernacular education has increased by upwards of 2,000 per cent.; and yet the old preference for English appears to be as strong as ever. Whenever an aided vernacular school increases sufficiently in prosperity, the first step of the managers is to have it converted into an Anglo-vernacular school, and we cannot but think that the hope of gaining for their children by means of these scholarships, an Anglo-vernacular education at the public expense is one of the main incentives with those persons who set up vernacular schools.

In order to complete the sketch of educational successes, it only remains to notice the indigenous schools and the circle system the introduction of which has been already referred to. The circle system proved unsatisfactory, and it was perceived that each patshala guru must be separately educated at the normal schools. In order to carry out this plan in detail, Baboo Bhoo-deb Mookerjee was appointed in the end of 1862 as an additional Inspector to have sole charge of this Department in Burdwan, Nuddea, and Jessore.

How the system was worked will best appear from his report dated the 19th May 1863. 'No provision had been made under the original scheme for the education of the gurus; and the mere offer of money rewards from time to time was incapable of acting upon these men as an inducement to adopt an improved course of study at their schools. This it was conceded was the weak point of the scheme, and here great improvements have been gradually introduced. A plan was at first devised according to which a certain number of gurus were to be transferred as stipendiary pupils to a vernacular Normal school, trained pupils from which were deputed to hold their places in the patshalas until the gurus could be prepared for re-assuming charge of their proper duties.

'This plan has tried for about a year in a certain number of patshalas in the district of Burdwan. The officers who had then to report upon its results found that the force of circumstances had developed two new and striking features of the system under experiment. It was found by them (first) that the gurus had for the most part withheld themselves from the normal schools, where it had been supposed they were gone for training, and secondly that the villages had invariably nominated their future gurus to represent these men at the normal schools. These facts it was suggested ought to be taken as guides in the prosecution of the experiment. It was likewise recommended that the system of

'rewards to the gurus, at first proposed, which was complicated and liable to abuse, should give way to that of payment by fixed stipends. To ensure still greater certainty to any future operations under the scheme, it was further deemed advisable that the villagers who nominated their *future* gurus, as well as their nominees, should be required to bind themselves severally by written agreements.*

The success of these measures can be best ascertained from the fact that already within the few months which elapsed between the appointment of Bhoodeb Mookerjee and his report, 239 villages in the three districts had entered into the specified agreements, and 239 future teachers were under training in the Government Training School, and all these villages which, as appears by page 225 of the report, could furnish not less than twenty-five pupils a piece.

Thus far we have endeavoured to show that a desire for education has taken a firm hold of the upper and middle class Hindoos,† and it is hardly possible to doubt that it will continue to increase until it reaches the natural level of the exciting cause, that is,—the material advantages to be derived from education. In fine, if employment requiring educated men can be found for five per cent. of the entire population, the progress of education will never be checked until it reaches, or rather until it somewhat overflows that level. But the crisis of its extension will then have arrived. For although there are some Hindoos who take a very lively interest in education, and although nearly all would, *ceteris paribus*, prefer their children to be educated rather than uneducated, yet it hardly appears at present that either of these motives is sufficiently powerful to induce them to submit to the trouble and expense of their education, except with a view to remunerative or, at the least, compensatory employment. In all countries the education of those classes who live by labour and derive no palpable pecuniary benefit from what they have learnt is necessarily scanty, but in Bengal there is a strong prejudice against labour on the part of all who can read and write, and, were a man who had been taught only these rudiments told that he must nevertheless look to manual labour for a livelihood, he would probably regard himself as a deluded and injured

* General Report of Public Instruction for 1862-63, Appendix A. p. 208.

† It must be almost superfluous for us to say anything of the marked absence of Mahomedans from the rising class of educated persons. Many Schools in the Mofussil do not contain a single Mahomedan scholar. A Mahomedan Teacher in one of the new class of Schools is quite a phenomenon. One statistical fact, however taken at random, will suffice. At the Entrance Examination for 1862-63, analysed by Mr. Woodrow in the report, quoted above, out of 477 candidates who passed, 460 were Hindoos, 94 Christians, and 18 Mahomedans.

person. It is for this class of course that the indigenous Schools last referred to were intended, but although we know the purpose for which the Government establishes the schools, we do not know the motives with which *the people* send their children to them, and are beginning to nominate trained gurus. It is not unlikely that many of them believe that, as the students of the zillah schools get good employment, the students of the village schools may hope to get employment, inferior indeed, but still something above the drudgery of ordinary labour. In short, every one who now educates his children does so with a view that they may better their condition if they were born in a humble or middle sphere of life, and that they may retain it, if born in an upper sphere. To foster and encourage this notion was of course of primary importance in extending education, and in this view the success in Bengal can hardly be any longer questioned; but before India can be made even to approximate to other countries in this respect, it is indispensable that a further success should be obtained, and that the lower classes should be induced to acquire the rudiments of education for its own sake and for the sake of the comfort and advantages it confers, and without any ulterior view of raising themselves above the ordinary employments of common life.

How far and how soon this will be accomplished it is difficult to say; though we believe the day is not far distant, it is perhaps safer, in discussing the effects of education, not to assume that it will necessarily penetrate beyond those classes who, with regard to the nature of their employment and not to their mental training, may always be termed educated. Assuming that they are rapidly becoming, and will in a very few years have become, educated on the European system, what effects may this be expected to exercise on the future welfare and prospects of Bengal? This is the subject to which we have addressed ourselves, and it may naturally be regarded in a three-fold aspect; first moral, secondly socio-political, and thirdly religious. The moral benefit which it was supposed that European education would produce was regarded by some persons as the greatest and most important of all the advantages which would flow from it, and because no moral improvement can be clearly and undeniably shown, the opponents of education urge this as the most complete of all proofs that it is an useless and expensive failure. We cannot but admit that the fault lies in great measure at the door of those who led the public to believe that there was any necessary connection between two such totally distinct things as education and morality. The splendid contempt which

Englishmen frequently show for the principles of induction is marvellous. *Any effect* which they find among their countrymen, they consider themselves entitled to assume as due to *any cause* which may suit their convenience. That we have the most democratic aristocracy, and the most aristocratic democracy in the world, has been successively assigned to our Public Schools, to our law of primogeniture, to rotten boroughs, to open voting, to our House of Lords, to our limited monarchy, to our municipal institutions, and we are not certain even that our national debt may not some day be credited with a share of its production. It is admitted that law in England is admirably administered. It is because it has never been codified, because of our trial by jury, because of our rules of evidence (may it not be ?) because every lawyer's physical digestion is tested by thirty-six dinners before the work of legal digestion can be inaugurated. Although it is not impossible that the true cause may in either of these cases be in some way connected with those enumerated, yet the fact remains that we are in the habit of arbitrarily assigning causes with a rashness which appears almost incredible. So it was in the matter of morality; the English are in their way a moral people, above all they are particularly moral in those points in which the people of India are particularly deficient; the English people are also educated, the people of India were not, why search any further? Give the natives an education, does it not follow that they will at once rise to the standard of English morality? at least it never occurred to the educational enthusiast that it did not, the connection appeared intimate enough to defy criticism. Now unfortunately it so happens that, if the opponents of English education, or the old champions of Sanscrit and Persian were to turn their attention to this argument, the causation they might establish between Shakespeare and drunkenness, between English literature and intoxication, is overwhelming indeed. Is not Shakespeare the English poet, and are not the English one of the most drunken nations in Europe? English literature is engrafted in India; at once a race of wine drinking Baboos are spouting Goldsmith and declaiming with Burke, and by a judicious dissemination of Shakespeare's plays we have trebled and quadrupled the Abkaree Revenue. The argument is so strong that in the interests of education we hardly venture to dilate upon it, lest we should be guilty of the perversion and alienation of its former friends.

We can hardly conceive a more unfortunate *non sequitur* than the assumption that to educate a nation constitutes the royal road to improve their morality. Is this the lesson that

history has taught us? Was the Athens of Solon immoral until educated by Pericles, Sophocles, and Aristophanes? Did Roman integrity date its rise from Virgil and Horace and the Augustan age? Did the intellectual pre-eminence of the reign of Elizabeth and Charles II. coincide with an appropriate increase of attendant virtues? It would certainly be far easier to maintain the proposition that education makes a nation immoral than that it makes it in any way more moral.

Practically, men seem to perform moral actions from three grounds,—from religious convictions, from sentiments whether of conscience, honour, or prejudice, and from self-interest. As regards the first motive morality will obviously be the gainer by the substitution of a better religion for a worse. No doubt many persons hoped that religion would effect this,—why it has failed to do so belongs rather to our third head, but we may remark here that thus far in India, and apparently in all parts of the world, the effect of education has rather been to weaken all religious faith, and so to injure morality as far as that motive is concerned. As regards the second motive also, the tendency of education being to substitute reason and the general opinions of mankind for every description of sentiment, it again operates unfavourably.

It might perhaps be said that the tone of English literature being on the whole moral, it might be hoped that it would foster morality by what we may call the prejudice of association. No doubt many principles of honour and virtue among *men* owe their existence to such principles having always been associated with commendation and approval during the period of their boyhood; and perhaps, next to those persons who looked to Christianity to accomplish the desired results, this was and is the main source of hope with those who thought to build up morality on the foundation of education. We cannot but think however that the anticipated benefit is very much exaggerated. There is perhaps far more of cause than effect in what we recognise among ourselves; certain virtuous principles are characteristic of our nation, *therefore* books inculcating those principles are at a premium; we have a certain national sympathy for certain virtues, *therefore* we applaud them whenever we find them; it is easy to see the causation here. But to reverse the view, if a moral tone has any great share in the production of moral sentiments, (as we admit it may have) it must either do so by strength of argument or weight of authority; to do so by sympathy obviously requires the *prior* existence of the moral sentiment. If by argument, it must be based either on the utilitarian view,—that is, on our interests in the present life, or on the religious, that is our interests in a future state. The latter,

as is evident, can only come into operation, where there is a similarity of religious convictions; the former is the head (self-interest) to which we are immediately about to advert.

It will however be generally admitted that the anticipated effect is looked for in a much greater degree from authority, or what in this case is much the same thing, association, (by the influence of association we mean the tendency to adopt sentiments consonant to the public view or the voice of a party which has gained our adherence) than from mere reasoning; and this is a principle which can hardly be expected to operate with any effect in the present instance. To carry weight, the authority must be that of persons whom we feel to be superior but similar to ourselves. To win confidence some degree of resemblance must be necessary, and is not winning the confidence of a person the surest or almost only road to exercising any authoritative influence over him? But when the writer is foreign and essentially *alien* in every mode and habit of thought from the reader, the mere weight of authority becomes indefinitely reduced; the book at best sinks down to the level of a sort of armoury, whence weapons can be drawn forth when the opinions conform to the wishes of the reader, and to be forgotten and ignored whenever they differ.

But if little or no sentiment favourable to morality can be obtained from the authoritative influence of literature, there are many such sentiments which the habit of reasoning dissipates. Duelling, chivalry, in a great measure the old-fashioned kind of loyalty are instances of sentiments which have suffered in this way; but why particularise? Every one of us can surely trace through life the process of the dissipation of a host of sentiments by the practical reasoning of the experience of life.

We will now turn to the third motive of morality, (self-interest) in which alone the influence of education can be judged to be favourable; for it certainly does teach persons to know their true and real interest and to be guided by it. A consideration of this will show us that we ought to expect a great difference in the effects of education in public and private life; it is the great aim of modern legislators, and it is a task not altogether impracticable, to make it for the interest of every one to act rightly and fairly towards the public as far as regards his position as a member of society. A well regulated self-interest is the most potent of all the means which a Government can employ to secure the co-operation of the public in carrying out the law, and it is not difficult to see that this is precisely what is being effected in India. If private morality has not deteriorated among the educated classes, it is as much as can be said, and we are

very much afraid that, while other vices remain at least as prevalent as before, drunkenness has very much increased; but as regards the work of Government and public morality, great improvement may be discerned, and is only the less easily discernible, because the educated classes form so small a proportion compared to the entire body of the people. Still it is admitted in all side that public abuses,—the oppression of zemindars, the corruption of *omlah*, the torture of accused persons, &c. are in the decrease. Moreover they are in the decrease most in those districts, where education is the most widely extended; the extortion of court officials is very much reduced, but among educational officials, an income beyond that derived from salary and authorised emoluments is almost unknown, although there are plenty of duties in the performance of which a dexterous *omlah* of the old school would have discovered opportunities of augmenting his receipts.

Even if morality is not more *practised* than before, it is at any rate becoming necessary publicly to *profess* it and ostensibly to applaud it. Every class is beginning to perceive the necessity of maintaining a good reputation, and the few trades or professions (*e. g.* that of *mooktears*) which are known to be scandalous, are universally looked down upon. Offences against the public meet more and more with execration, except when strong national or class prejudices are aroused, and a kind of public spirit, though still feeble, is growing up. This is as much as can be expected from education. Private and individual morality must rest in something better than knowledge for its foundation, public morality can be based on an enlightened perception of class interest or self-interest, and with that gain we must rest content.

We now pass to our second head, on which indeed we have already begun to encroach.

Perhaps the socio-political is the most important of all the three heads under which we are considering the effects of education. This too is the result which appears to us more generally overlooked and despised, and yet it is that which of all others can be the most easily traced to its proper cause. In one sense indeed there is in India no division of political power; the Government may from treaties or other sources have a certain right to rule, (whether it has so or not is foreign to our argument) but undoubtedly, as far as the English power in India extends, it is constitutionally undivided, and entirely vested in one body, the East India Company, as formerly controlled by, and now entirely superseded by, the English Crown. Other functionaries may exercise great, even greater power than the Crown, but such power cannot be independent, it is merely permissive and may at any time be curtailed or even altogether

taken away. Power cannot therefore in India, as it has done in the United States or in Canada, or might do in England or any other self-governed country, directly and constitutionally change hands owing to the increase in influence or numbers of one class in proportion to that of other classes. But, abandoning the constitutional method of change of power, and leaving out of calculation the remote contingency of the ruling body voluntarily abdicating its authority, there still remains for consideration the possibility of a direct change of power through a revolution, and an indirect change through the increase of legitimate influence. Hitherto the former (in other words, a mutiny) has been the only point about which the Anglo-Indian Public has troubled itself; but now it is easy to see that the education of the natives is rapidly increasing the latter possibility to very formidable proportions. The avowed principle of the Indian Government is that, though the ruling power is English and despotic, it regards and treats all races and all classes of its subjects with strict equality. It is here that the increase of indirect power enters in. There is always in every country a contest between the rights and claims of rival parties and classes; however dominant a class may be, there is always some debatable ground where the encroachers are endeavouring to encroach a little more, and the encroached upon to recover a step from the encroachers. Practically in India there are two ways in which the doctrine of equality is open to discussions of this nature. *1st*,—by the privileges of Europeans, which are a violation of the principle of equality; *2ndly*,—by the preferences for Europeans, which appear to be so. By far the most notable among the first is the privilege of being tried at the Presidency Courts. Among the second is the preference shown by the Government for Europeans in its choice of officials, and especially in forming a class of Covenanted Civilians chosen entirely in England. It is evident that, as the influence of natives increases, these are the sort of points against which they naturally direct their attacks. In former years there was cause to dread their strength in *breaking* the Government, but never their persuasion in bending it. The old established parties consisted of non-official Europeans pressing their own claims, and officials voluntarily espousing and sometimes inventing those of the natives, but now it is impossible to avoid the fact that a strong native party has sprung up and is yearly increasing in strength and importance. The American habit of associations was imported into India by the Europeans, but it has been already adopted by the natives, and the British Indian Association has already grown into a recognised body. A vigorous and aggressive press,

sometimes adopting a style which would not be tolerated for a month in France, is rapidly extending its influence, and is regarded by the Government as of such importance that a translator and establishment are entertained to make a weekly abstract of its contents. In every thing we find this power of the natives, we might almost call it the third power in the country, on the increase. The officials are no longer *entreated* to protect their rights, it is *demande*d that they should do so; and they are roundly and vigorously abused even for the suspicion of partiality. The free and independent style of English literature is made to do service against English exclusiveness and pride of race, and the strife of words and arguments is nowhere shunned and often eagerly invited.

It is impossible for any disinterested person to object to this; for though the power of arguing and writing and associating and agitating for political purposes is no doubt very formidable; and though it does not follow that, because the Government is absolute, it will not be convinced or persuaded into granting to the demands of those who make use of such power with ability, more than expediency or justice demands; yet there are certain kinds of power, the exercise of which seems naturally just and proper. Oratory, for example, is a means of gaining more than what is due, sometimes not less effectual than force, yet it is universally agreed that the former power ought to be allowed full play, and the latter to be entirely restrained, at least in the internal affairs of a nation.

This then is just what is happening in Bengal.

The educated natives have justly assumed that the Supreme Government of India is desirous to be fairly and reasonably impartial, and will not intentionally disregard a just and obvious right. Starting from this point they have begun to set in motion all the powers of argument and persuasion, of intellect and judgment, freedom of speech and pertinacity, agitation and association, and thus to fight the battle of their claims wherever they appear to have a convincing or even admissible ground for doing so.

Mr. Woodrow, the most experienced of the educationalists, not only clearly perceives the growth of the power, but also attribute it, as we are doing, directly to the efforts of Indian education. In writing about the results of the Entrance Examination for the Calcutta University for December 1866 he says, 'The brief review of the results promises topics well worthy of a fuller consideration than I can be permitted to give them. The Hindus are still far ahead of other races. Near the Presidency they have moved with the progress of the times,

'the Mussulman still remains unwilling to teach his children English. The Europeans and East Indians are drawn from a very limited community—but the paucity of their numbers at the examination proves that the middle and lower ranks of the Christian community of this country *are not yet alive to the fact that power is passing from them into the hands of well-educated Hindoos; and that the change is due to their neglect of education.* While speaking of race I may mention the remarkable fact that numerous Hindoos feel now so ashamed of the religion of their country as to adopt in large numbers varying forms of Brahmoism, Pantheism, Deism, Atheism, &c. One student, by race a Hindoo, entered himself as an Universalist; out of the 1,114 candidates of this year 104 young Hindoos repudiated their ancestral creed and entered themselves under one or other of the above phases of faith. This surely is one of the signs of the times.*

The influence of the Hindoo community being thus on the increase, it is easy to see that they are using it, as we previously stated, to attack the European privileges and preferences. As far as the privileges are concerned, we are afraid that they must sooner or later go. The Black Acts, as they are called, would long since have become law, had it not been for the European outcry against them, and if the native pressure for their introduction became greater and carried more weight than this adverse pressure, it is easy to see that they would soon be introduced; in fact the recent proceedings with reference to the Grand Jury would appear to indicate that Government is even now endeavouring to pave the way for their introduction by safe and gradual stages. Personally, we have no sympathies one way or the other; it is open to very grave doubts whether the rendering Europeans amenable to the criminal jurisdiction of the Local Courts, is politically expedient; but there cannot reasonably be a doubt that, *after laying down the principle of equal treatment of races*, the exceptional exemption of Europeans becomes inconsistent and untenable.

The entertainment of a civil establishment of chaplains and clergy out of the public revenue appears to us a clear infringement of the equality of creed, and as such is also open to attack. In the case of the army it may perhaps be justifiable, as the Government of India requires the services of a certain number of English regiments, and must therefore take them over, establishments and all, complete, as they ordinarily are to be found in the service of the Crown, but why should Govern-

* Report on Public Instruction, 1862-63, Appendix A, p. 14.

ment provide religious consolation to those of its servants of one creed *only* at the public expense? where any creed is *established* the case is different, for the Government then reasonably may say, we *tolerate* other creeds, we *establish* this one. But there is no creed established in India.

The case of preferences is quite distinct, but while they are perfectly tenable in principle, they will, many of them, have great difficulty in holding their ground in time. The main point of difference is that, although every class and every race of the community are entitled to equal laws, the public good is the only ground on which any one can base a title to share in the administration of the country. The Government therefore is beyond a doubt justified in choosing whomsoever it pleases for its servants, and for imposing on itself any rules for their choice, provided it is in so doing actuated by motives of public expediency alone.

To take as an illustration the condition by which the Government is bound that in selecting Judges of the High Court, not less than one-third shall be Barristers of England and Ireland, and not less than one-third covenanted civilians. Here the only real question is, do these restrictions really conduce to the selection of a better and more efficient Bench, than might be chosen were these abandoned? so long as the Government sincerely believe this, the preference is no real partiality. The same may be said of the general preference for employing Europeans in the high official posts, whether covenanted or uncovenanted; *ceteris paribus*, it would perhaps be fairer that Government should bestow employment on that race which is proportionately least represented in the official class; but so long as Europeans are in many descriptions of work more useful as Government servants than natives, partiality would rather be shown if they were not employed.

Still, though the principle of preference for Europeans may be sound, it obviously depends on expediency, and the more the Hindoos advance in knowledge, and the more they come to the front in the discussion of public matters, the more resolutely will this expediency be questioned; especially as it is evident that the Hindoos do possess in a marked degree *some* of the qualifications for public employment. In urging their own relative capability, they of course are led to criticise the present class of officials, and this has already led in some respects to their improvement; to take the judicial department as an illustration;—where formerly beyond impartiality and common sense little else was looked for in any but the highest functionaries, now a knowledge not only of the Regulation law, but also of

the general principles of law, is expected, and the marked improvement is acknowledged from all quarters.

But although the official class appear to be as a rule alive to the necessity of self-improvement, in order to maintain their ground; it seems that the non-official Europeans have not been equally awake to their interests, and have contented themselves with sneering at the nascent activity of the Hindoos, instead of rating the movement at its true value and importance. The British Indian Association appears to be gaining more and more influence every day, while all the old European associations are confessedly on the decline. In the Calcutta Municipality, too, the native members have made themselves far more conspicuous than was anticipated. If we turn to the Press we find the same general contempt expressed for the native publications, and the same failure to appreciate their real importance. What gives a colour to this depreciation is that these publications have so many and such transparent faults that it is easy to criticise; but however erroneous they may seem, ideas which are circulated throughout the entire educated portion of Bengal and, through this medium probably, among a large portion of the uneducated classes also, cannot be lightly despised. But apart from this, the Bengallee Press shows a great aptitude for improvement, and any reader of the *Hindu Patriot* must be able to recall numerous subjects of public interest which have been treated by that paper with more correctness and ability than by the Anglo-Indian press.

More especially do the latter err, as a rule, in urging claims that cannot be reasonably maintained, and thereby damaging those which are reasonable. The demand for a Criminal Contract Law, for a Law of Master and Servant, and several other demands, are whether expedient or not, at any rate worthy of attentive consideration; this they often fail to obtain, in part through the unreasonable claims put forward in other matters, such as Waste Lands, self-government, &c. The effect which this and the unmeasured abuse of unpopular officials must produce in England, may easily be judged from the effect which it produced on the 'Competition-wallah.' The entire absence of appreciation for the other side of the question exhibited by him, is precisely the counterpart of what takes place at home, and is derived from the fact that the persons who put forward that 'other side' have in many of the questions really nothing to be said for them; while if those who live in India know that in exhibiting planters' assistants flouting and kicking about natives in rank their superiors, he was representing as a type of a class its worst specimens only, it must at any rate be re-

membered that non-official public opinion seldom visits such conduct with the reprehension it deserves, and that, if it expostulates at all, it does so in a tone of semi-approbation. The events of the mutiny necessarily gave a great impetus to the non-official (European) element; for some time we should say that it exercised a power too great for the good government of the country, but it soon reached its climax, and since then has been gradually on the decline. *In India* though it has decreased, it is still stronger than native influence, in fact, with the officials drawn to a great extent from the Anglo-Indian element, and mixing more or less with it in private life, even when not so drawn, it is difficult to see how non-official influence can fail to exercise due weight; but the Home Government is more and more concentrating all power in itself every year, and hence the question becomes of vital importance, what influence is in the ascendant there? Of course the Indian officials, as a sort of go-between, have great weight, and, were they unanimous on any subject not immediately connected with their own interests, their opinion would probably carry the day; but such unanimity can hardly ever be found, and where two nearly-balanced parties exist, we are not sure that the native influence is not even greater than that of the non-official class; which, in some degree perhaps owing to its attacks on Sir Charles Wood, is now at a very low ebb in England. As a natural consequence of this, while the European Press consistently and unanimously deprecates 'home interference,' the Native Press as consistently contends for its increase as being the very best thing for India.

In endeavouring to forward education, the acknowledged object of the Government was to form an intermediate class, which would operate as an interpreter between the ruling power and the people of the country, and would explain to them its views and objects, which they had often so lamentably misunderstood. In this respect education has undoubtedly succeeded, and the intermediate class which is being raised up, has on the whole done its work fairly and moderately. But, as a necessary consequence, this position, and still more the converse of it, (the interpreting to Government the wishes of the people) has greatly enhanced the importance of the class and increased its influence. Still no reasonable objection to it can be urged, and if a balance between the benefits and drawbacks resulting from it were to be struck, the former would clearly predominate. If the European community wish to preserve any vestige of influence, at least in England, they must bestir themselves, and be prepared to meet the requirements of the times, and above all to keep clear of demands which cannot be reasonably sustained.

It remains to consider how far this new influence of education affects the stability of our empire in India, how far it increases the difficulty of our holding the country. No doubt the educated natives in reality like the Government little or no better than their uneducated countrymen,—it is contrary to human nature that any race should contentedly resign itself to the dominion of foreigners. If the educated party had any sympathy with the mutinous party, they might form a very formidable coalition. As however the Mussulmans of the North-West are almost the only persons from whom rebellion need be apprehended, and as they have always been notoriously the most unflinching and consistent opponents of English education, it is almost impossible that any union could take place between them and the educated Hindoos of Bengal. However much they dislike our rule, these latter are quite capable of perceiving that it is this only which gives them their importance and position, and that they would immediately lose everything were that rule to cease. Add to this the general aversion to the employment of actual force which education generates, and we may infer that, so far from being a source of weakness, the new state of things will rather increase the security of the Government, at least until the time when the new party becomes so strong, that they may reasonably hope to be the power which would succeed to the English supremacy were anything to happen to it. Whether an entirely free native press should also be counted as a source of strength to the Government is a much more difficult question. The habitual contempt of a Government cannot but weaken its prestige, and if Louis Napoleon considers some censorship necessary in France, still more may it be necessary in India. It is a matter of conflicting expediency, whether the benefit of allowing perfect freedom to the press as a kind of safety valve for discontented spirits, is or is not counteracted by the injury which the abuse that is occasionally flung at the Government may work; but we have no sympathy with those who consider the uncontrolled liberty of the Press as a *right*; a person has no more right to say, than to do, anything which by its inflammatory or revolutionary character is likely to endanger the public peace or security. If civil liberty is defined as natural liberty curtailed in some respects, *pro bono publico*, the civil liberty of writing anything is evidently a right curtailable for a similar reason.

We have said enough however on the political effects of education, it is now time to turn to our last head, that of its religious influence. Here the facts are plain and uniform enough, for hardly any one will contend against Mr. Woodrow's assertion, that it is rapidly weaning the Hindoos from their old religion,

without replacing it by any other. What he gives in the passage above quoted as the statistics of those who openly profess to have separated from it, but inadequately represents the numbers who privately and in their inward convictions have more or less given up belief in it. That this is the general type of the educated Hindoo is notorious; in fact, it is difficult to express anything less than admiration for the rapidity with which they have abandoned a false religion under the assaults of the unbending logic of facts. On the other hand those who hoped that conversion to Christianity would ensue cannot but be sadly disappointed.

The opinion is indeed constantly maintained that the general prevalence of deism is a necessary step, a transition stage between Hinduism and Christianity. Those, however, who think thus appear to us to be entirely in error, to be confusing ideas essentially and radically opposite. It is true that it frequently happens that the effect of carrying any principle to excess is to lead to a revulsion in favour of the converse principle; but there is a vast difference between retrogression and direct progress on the road along which the mind has commenced to travel. A religion may be dogmatical on scientific questions, as well as on theological, as are all the ancient religions and for example Hinduism; it might be dogmatical on religious questions only, like Roman Catholicism, or, like some of the forms of Protestantism, dogmatical on certain points, but on a less complete and comprehensive principle, or, like other forms, altogether undogmatical, but nevertheless maintaining in the broad outline a general form of belief; or, refusing any special revelation, it might be deistical, or it might be atheistical. From the first of these each of the intervening stages might be rightly called a step towards the last, but to say when a person has overstepped a stage that he is on the road to it, is an obvious abuse of terms. It does not follow that logically the mind must necessarily continue to descend from one of these phases to the next, that there is no '*via media*,' no consistent halting ground, but in the extremes, and we only mean to show the gradual transition from the first to the last, as opposed to retrogression or irregular change; *prima facie* and without penetrating beneath the surface or entering into details, there is nothing to prevent any one of those we enumerated being true. Still, when a mind is once set in motion, if it follows a normal course, it will generally pass either up or down the scale until it reaches its natural limit; the Hindoo limit appears to lie between Christianity and Atheism, the former of which the Hindoos appear clearly to have overshot.

'Are there then any signs of a reaction, are they likely to *go back* 'to Christianity?' that is the correct way to put the question. To look forward to any *distant* period is of course beyond the scope of our enquiry; it is even difficult, as was said in one of the articles in our last number, to foresee what will be the nature of the religion which we may then be offering for the acceptance of the natives of India; it is of course also impossible to make any allowance for special and superhuman influences; but with these limitations, it cannot but be admitted that no indications of such a change are discernible. One of the best tests in a case of this kind is to look at the tendency of thought among the most advanced and most thoroughly educated of those whose future we are endeavouring to anticipate; do we see that among educated Bengalees it is 'a *little knowledge*' which is adverse to Christianity, and that deeper draughts correct the vagaries of the earlier flights of the intellect? If so we may hope that as education becomes more sound and complete, and loses its present characteristic of superficiality, a reaction will become more probable. This test however is altogether unfavourable: the cleverest and ablest Hindoos almost to a man become Brahmoists or Deists, while with the rarest exceptions the converts belong to a lower or at best medium order of intellect. We know a flourishing and well conducted English mission school under a convert Head master, whose intellectual attainments are avowedly unequal to the charge; but the reason the managers retain him is that they naturally enough consider it desirable to limit the field of selection to Christians only, and that with this restriction *they cannot procure a more competent man*; yet the salary is higher than that which proves ample to secure the services of any competent Hindoos or Brahmoists. Even the missionaries themselves tacitly acknowledge that a higher style of education is unfavourable to them, by their avowal that progress in the plains of Bengal is hopeless, and by the general tendency which can be perceived on all sides to turn to the Sonthals and Coles and other primitive races for success and recompense. To these they are able to offer civilisation with one hand, and Christianity with the other; and the occasion of bestowing the first affords the very best opportunity for procuring a favourable reception for the second.

Nothing can be further from our purpose in these remarks, than to impute any fault to the missionaries, for whom we have a deep respect and admiration; if all Europeans in India only lead their lives, one of the greatest obstacles to the progress of Christianity would be removed; but even in this event they have difficulties to contend against, for which, individually at

any rate, they cannot be held responsible, and which could hardly be other than insuperable. An English education not only opens up a mine of literary wealth, directly or indirectly imbued with Christian thought; but it also furnishes the key to Hume and Gibbon, to Bayle and Voltaire, whose writings carry not only the full weight due to their acknowledged intellect, but even a weight more than their due; for being, by birth at least, Europeans and Christians, their works are naturally invested by Asiatics and Hindoos with all the *overwhelming* value which attaches to the admissions of adverse witnesses. Against this sort of writers what is there per contra? The teaching of almost a score of different sects which, while they sometimes to their credit abandon their differences, not unfrequently on the other hand enter into avowed and open hostility with one another. While they all agree in teaching that Christianity is 'one Faith, one Baptism,' they not only disagree altogether in what are essential component parts of that Faith, but differ even more in their view of Baptism, than in any other article of religion. Neither is this the only point in which the subject matter of the teaching is unadapted to those whom it is sought to win over. The Competition-wallah, whose letters appear already to have become a recognised part of standard Indian literature, truly remarks that 'Protestantism insists that 'her doctrines shall be judged separately on their merits, and 'then swallowed in the lump, a *process which requires a peculiar conformation of intellect, which unfortunately is rare indeed.*' * This does not apply to ignorant and semi-barbarous tribes, who, captivated by the superiorities of intellect and civilisation, can be induced to accept theological instruction also on the mere 'ipse dixit' of their civilisers; but it is pre-eminently true of the argumentative and speculative population of Bengal, with regard to whom it may be safely said that a religion of this kind, requiring a very rare kind of intellect, and unfitted for the common type of mankind, has, humanly speaking, no chance of any success worthy of the name. Whether Roman Catholicism would make any better progress than Protestantism can, is at present a matter for mere speculation; it is said that the French are beginning or have begun to send missions to Saigon, and if so, that settlement will afford a field for some sort of very general comparison. But with Protestantism as it is, with the conditions of the contest as they are, hostility of race, allying itself to hostility of creed, need we wonder that all the enormous expenditure and efforts of so many Societies (perhaps their

* Letter No. VI. The Italics are ours.

number though is rather a drawback) produce such inadequate results ?

Although thus far there are no reliable indications that the present current of Hindoo thought will ultimately assume any development towards Christianity, it may perhaps be worth while to analyse the general grounds on which such a reaction is frequently anticipated. The argument for it may be in broad terms thus stated. Deism may have been the religion of philosophers, and may have occasionally proved satisfactory and sufficient for persons of that kind; but among large masses of mankind it has never been able to stand its ground when confronted with Christianity; and the gradual rise of Deism in France during the latter part of the seventeenth century, culminating in the French Revolution and in the Goddess of Reason, and then disappearing from view like a reach of sand, before the re-advancing tide of Christianity, is the favourite illustration of this theory. In reply to this it is urged that in Roman Catholic countries that sort of ebb and flow of belief in Revelation has always been going on, and that the French Revolution is merely the most striking illustration of it, but that in Germany and England there has been for a long time a slow but steady rise of Latitudinarianism, hardly differing from Deism, which now forms the general belief of a very large, if not the largest, portion of educated men, and that there are not the slightest indications of any re-action, but on the contrary during the last eight or ten years the sceptical tendency has been more signal and unmistakeable than ever. But Deism on a Protestant, and Deism on a Catholic foundation exhibit a marked distinction which renders the former unsuited for a fair illustration of what may be anticipated in non-Christian countries. Roman Catholicism being dogmatic on all points which are deemed essentials of Faith, it becomes impossible for Deism to be engrafted on it. The earliest tendencies in that direction at once necessitate a *total* separation, because no compromise is possible. The moral system of Christianity and the doctrinal system of the Church being taught on one and the self-same authority, are naturally abandoned at one and the same time. By this the necessity of searching for a new basis for a *practical* system of morality, which is *par excellence* the difficulty with those who reject Christianity, becomes immediately apparent, Deism is at once left to its own resources, and if it fails, a re-action begins to set in. But Protestantism generally, and even the English Church itself according to the opinions of many of its adherents, is not *absolutely dogmatical* on any point; hence the authority for the doctrines and moral code resting on private opinion, that private opinion can

reject the one and yet retain the other, doctrine after doctrine which is unpalatable can be discarded, but no separation is necessarily entailed, nor even the questioner rendered cognisant that he should consistently abandon Christianity. In this way we frequently see even the most vital doctrines, which others hold to be evidently *essential* to Christianity, abandoned, but the moral code retained, and therefore the difficulty characteristic of Deism indefinitely postponed.

This has happened in England and Germany; the morality of Christianity is retained, while the kernel of its doctrines is being more and more eaten away, until little but the shell remains. Hence we do not think their example in any way shows that the want of a system of morality based on a tenable foundation may not be felt in a country like India, and lead to a re-action in favour of Revelation. We have not used the word Deism in the foregoing remarks in its strict or technical sense, but have intended to convey by it, that general form of belief, which retains the idea of an eternal Spirit and Creator, but rejects every recognised religion as untrue.

It will of course have been apparent that we have not in this article intended or attempted to touch on the merits or defects of the present system of education; we believe it to err greatly in superficiality, and in its tendency to develop cramming at the expense of sound knowledge; probably these defects will be gradually remedied, but it has been entirely foreign to our subject to enter on this question. The reality and rapidity of its extension has been our only text, and the results of that extension the object of our article.

ART. IX.—*Dippings in the Puranas.*

FEW literary productions are better known by name than the Hindoo Puranas, and yet we believe there is much ignorance amongst general readers as regards the true character of their subject matter. The popular European notion appears to be that they are a dull and confused collection of childish inventions and impure ideas, which are either hopelessly unintelligible, or else inconceivably repulsive. There is some truth in this judgment, but still we believe that it is formed from a superficial knowledge of the Puranas themselves. We admit that if the whole mass was published to-morrow, it would appear at first sight to be a literary jungle, in which long disquisitions upon the importance of fasting on one day rather than on another, or on the superiority of Vishnu to Siva, or of Siva to Vishnu, or of Krishna to either one or the other, would be mingled in wild confusion with wearisome accounts of the virtues of the Tulsi plant, or childish legends connected with particular places of pilgrimage, or contradictory genealogies, family traditions, accounts of the creation, fabulous geography, and miracles that would not impose on any boy or girl in an English charity school. But for all that, we maintain that the Puranas contain much that is interesting for all time; many genuine legends which carry us back to an age when nearly every condition of society and domestic tie differed in the widest possible manner from the conditions of modern civilisation. These old stories are frequently lost amidst the heavy Brahminical literature already indicated. Their very popularity has proved their ruin. For ages they appear to have been sources of delight to the people of this country, the 'household words' of families and villages dating back to the days of Rama; but to the European of the present day, and perhaps of any past day, they are as utterly unknown as were the plays of Shakespeare to the brilliant court of Louis Quinze. And yet, whilst these old stories call up strange and picturesque visions of the past, and exhibit the play of the affections under circumstances altogether foreign to our own experience, they are invested with a truthfulness to human nature, and an unmistakeable reality, as impressive as the life-like pictures in Defoe's novels, and equally calculated to excite a universal interest and awaken a widespread sympathy. It is difficult and perhaps impossible

for the European to form a just estimate of the effect of suttee and polygamy upon the old social life of the people of India; but even under such circumstances the story of a wife's devotion, a woman's jealousy, or a mother's love will find some response in every bosom; and perchance may excite emotions in the heart of the European reader, almost as lively as those which animate the group of Hindoo villagers who may have gathered beneath the trees to hear the chanting of the ancient ballad, and whose excitement at every turn in the narrative is manifested in their lips and eyes.

Before however proceeding to dip into the Puranas, it will be necessary to indicate the character and period of these writings. The ancient history of India may be divided for all practical purposes into three great epochs, namely, the old Hindoo period, the Buddhist period, and the modern Hindoo or Puranic period. The old Hindoo period finds expression in the Vedas, and in the two famous epics known as the Ramayana and Mahabharata. The Buddhist period extends from about the fifth century before Christ down to the eighth or tenth century of the present era; and it should be borne in mind that this Buddhism was opposed to Hindooism, or rather to Brahminism, and especially rejected the caste system. But the Buddhist religion, after triumphing over Brahminism, began to decay in its turn, and finally was expelled from India during a national reaction in favour of Brahminism. It was during this national reaction that the Puranas appear to have originated. They may be regarded as the theological discourses by which the Brahmins converted back the people to their ancient faith; and in order to render their religious teaching more popular, the Gooroos occasionally adopted those oral traditions which they found current amongst the masses as a vehicle for religious instruction, and of course largely interpolated each legend with Brahminical precepts and interpretations. Modern Brahminism is therefore only to be found in the Puranas; but Brahminism is not the field of enquiry which we propose to enter upon the present occasion. The religious history of the Hindoos cannot be drawn from the Puranas alone, but only from a comprehensive and exhaustive study of the Vedas and Epics aided by the Puranas; and the results of such investigations would occupy volumes, and could not be even indicated within the limits of a mere essay. Our dippings will therefore be chiefly confined to the legends already indicated, which lie buried deep in the Puranic jungle, and can only be recovered and cleared from the superabundant growth of Brahminical fable and superstition at a considerable expense of time and labour. Moreover we shall rigidly confine ourselves to

one branch of the Puranic literature, namely, that which illustrates social life and manners. Students in Puranic cosmogony, geography, or chronology, or in Puranic ideas of government, religion, or morality, will find little or nothing on the present article to satisfy their cravings. We shall merely note such stories or observations as serve to throw a light on the old domestic life of the Hindoo as preserved in Puranic tradition, and procure if possible some glimpses into the human heart under circumstances so widely different from those which are familiar to ourselves. Some of these old traditions undoubtedly refer to the ancient Hindoo period which preceded Buddhism; whilst many of the precepts and ideas which have been added on to the story bear reference to the later Brahminical age which followed the decline and fall of the Buddhist system.

Our first illustration of ancient social life in India shall be drawn from the story of the marriage of a young Prince in the Tamul country in Southern India, as recorded in the Padma Purana. The outline of the story may be stated in a few words:—A distinguished sage or Muni had paid a visit to the palace of the Rajah, and had been most agreeably served by the Rajah's son, the Prince in question. In his delight at the attendance, the victuals, the garlands, and the perfumes, the sage acquainted the Prince that he was destined to die in his sixteenth year, but might escape his fate by going on a pilgrimage to Benares. There were but a few days to spare, and the young Prince, in his fear of approaching death, at once set off on the long journey. On his way he met with a strange adventure. A certain Rajah had betrothed his son to the daughter of a neighbouring Rajah, but the latter discovered that he had been deceived. It seems that the proposed bridegroom was an ugly hunchback, and his father had accordingly put forward the handsome son of a dependant to personate him at the betrothal. On the truth being known, after the betrothal and prior to the marriage ceremony, the father of the proposed bride declared war, when the other Rajah fell in with the young Tamul Prince, on his way to Benares, and induced him to personate the bridegroom, and after the marriage to leave the bride in the possession of the hunchback. This arrangement was carried out. The father of the Princess was again deceived, the Tamul Prince was married to the young lady, the pair were left alone, and the bridegroom fell down in a fainting fit. The alarm of the poor girl is described in appropriate language, and at length in reply to her affectionate entreaties, the Prince relates the true state of the case, bids her to be a dutiful wife to the hunchback, and

assures her that he himself is going to Benares to die.* Here follows an affecting scene which we give *in extenso*; premising that the Prince's name is Brahmaketu, and that the name of the father of the hunchback was Suchandra:—

'She, the bride, was thunderstruck on hearing what the Prince said. Tears trickled down from her eyes, her heart palpitated, and with a soft voice she said,—“O most fortunate, you say you are the substitute of the son of Suchandra: how shall I know it? I know you are my husband, who have accepted my hand, and besides whom, O dear Prince, I know nobody to be my husband. You have married me before the fire: does it become you to leave me? Having been forsaken by you, I will neither wait on the hunchback, nor on any other person, though he were as beautiful as Kama.”

'Brahmaketu said,—“O most beautiful, I shall die to-morrow; I have been told so by the Muni; it cannot be otherwise; what will you do with me who am come to the end of my existence? Wait on that son of Suchandra who is to live for a length of time.” The Princess replied:—“O husband, if the Muni has told you that you must die, I will also die, for I am a woman who does not survive her husband. If there be any means of your being saved, tell me; I will contrive it, even at the expense of my life.”

'Brahmaketu said:—“O most elegant, that Muni has told me the means of preserving my life. I may be saved through the favour of Vaivaswata, whom I shall meet at Benares. O wife, I am going there; it admits of no delay. I have made a promise to Suchandra, tell me how can I break it.” The Princess observed:—“Go out of the room and tell the hunchback in conformity to your agreement to enter the bride-chamber; and when you are gone, I will drive the son of Suchandra away, affirming that I have married you. Messengers shall be sent after you by the order of my father, who will bring news of you every moment to me. If you expire, I will also die, and if you be saved, I also will live: I am doomed to die on the funeral pile.”

'Brahmaketu said:—“The Muni has told me that I shall positively die, but be restored to life by Vaivaswata. Be pacified, O bride, do not detain me, I am going: if I lose time, I shall not arrive at Benares.”

'Having said this to the Princess, the very famous Brahmaketu came out, and saw the hunchback, to whom he smil-

* The translations here and elsewhere have been extracted from Wilson's inedited MSS. in the library of the Asiatic Society.

ingly said,—“Take the young wife, I am going to Benares.” After saying this he with great difficulty arrived at Benares. The son of Suchandra afterwards entered the bridal chamber, and his servant blew out the lamp. The Princess knowing that the deformed entered the room, and perceiving that the lamp was blown out, began to cry. The bridesmaids repaired to the room on hearing the loud noise, and enquired the cause of it. They perceived the room dark, which rendered them still more sorrowful. They lighted the lamp, and began to laugh on seeing the hunchback. The Princess on seeing him went out of the room crying, and related the whole account to her mother, who informed the king of all that Brahmaketu had said. Suchandra hearing what happened became ashamed, and returned home with his hunchbacked son, his forces, and dependants.’

Here the interest of the story ends, and it will be sufficient to say that the Tamul Prince died at Benares, but was restored to life, and accordingly returned to his lovely bride, and lived happily ever afterwards. We have omitted much which, however interesting to Hindoo readers, would awaken no sympathy in the heart of the European. Thus we have passed over the distress of Suchandra in the early part of the story at being unable to procure a fitting wife for his hunchbacked son; as well as the distress of Brahmaketu at thinking that he would die without having been even formally married; two concurring circumstances which led to the deception. But the natural description of all that occurred after the Princess had been made acquainted with the deception, is equal in force and far superior in truthfulness to any scene we can remember in any sensational novel of modern times.

Our second illustration refers to an old institution, which carries us back to the heroic times, when the Kshetriyas were great in the land, and not as yet subjected by the Brahmins.*

* Traces of this ancient Kshetriya custom are still to be found in old Greek tradition; and Herodotus relates a story current in his time which may be reproduced here, as showing the relationship of the Hellenes not to the Brahmins, but to the Kshetriyas. Once upon a time, Clisthenes, king of Sicyon, won the prize of the chariot race at the Olympic games, and then and there publicly declared his intention of giving the hand of his beautiful daughter Agarista to the best husband he could find for her in all Greece. Accordingly all candidates were invited to present themselves at Sicyon within sixty days; and Clisthenes pledges himself that at the end of one year, counting from the end of the sixty days, he would be prepared to name the man whom he had chosen for the husband of his daughter. A considerable number of young heroes, of all the best families in Greece, presented themselves at Sicyon at the appointed time, and were entertained right royally for a whole

This institution was known as the Swayambara, at which the daughters of Rajahs were permitted to choose their own husbands. Our space here will not permit us to explain the probable origin and general characteristics of the Swayambara, for the latter differed widely, and the entire subject would by itself require a separate dissertation. It will be sufficient to say that in the Markandeya Purana, there is a story of a young hero, handsome and wise, of great strength and exceeding valour. Very many daughters of Rajahs chose him for their husband at their respective Swayambaras; and if a Princess declined to throw the necklace round his neck, that being the sign by which she indicated her choice, he carried her off by force, and made her his wife *volentem volentem*. On one occasion a beautiful Princess declining to choose him for her husband, he attempted to carry her off as usual, but was pursued by the disappointed suitors. A desperate battle ensued, during which for a long time he fairly kept his enemies at bay, but at length they surrounded him, contrary to the Kshetriya laws of honour, and overcame him and took him prisoner. Meantime, and here is a beautiful touch of nature, the Princess had been looking on

twelvemonth. Clisthenes tried their physical powers in the Gymnasia, and their intellectual powers in the Banqueting Hall, and Herodotus significantly observes that the trials at the banquet table were the greatest of all. The greatest favourite was Hippocles, son of Tisander; and when the year was over, and the great day arrived, it was universally expected that Hippocles would be chosen. The festivities on that day commenced with the sacrifice of a hundred oxen, followed by a great banquet to all the suitors, and to all the people of Sicyon. After the feast the suitors vied with each other both in music, and in delivering extempore speeches on given subjects; and here again Hippocles distanced all competitors. Meantime hard drinking had set in, and Hippocles called on the flute player to strike up a dance, and commenced dancing to the tune, much apparently to his own satisfaction. Clisthenes however looked dubiously on, much in the same way as might have been expected from a Rajpoot chief under similar circumstances. But by this time Hippocles was excited beyond all reason. He mounted a table and danced first of all some Laconian figures, and then some Attic ones. Still Clisthenes looked on in silence, though well nigh bursting with rage. At length Hippocles stood upon his head, and tossed his legs about, and Clisthenes could contain himself no longer. 'Son of Tisander,' he cried, 'thou hast danced thy wife away!' 'What does Hippocles care?' retorted the sullen suitor. But Clisthenes commanded silence, and then addressed the whole assembly, giving his daughter to Megacles, the son of Alcmaeon, and presenting each of the other suitors with a silver talent to alleviate his disappointment. In after ages the union of Megacles and Alcmaeon became celebrated throughout Greece, for it was their son who founded the Athenian democracy, and from the same line sprang the famous Pericles, the greatest Athenian statesman, and perhaps the most brilliant democratic ruler that ever guided the destinies of a democratic empire. Compare Herodotus, lib. vi. c. 126, *et seq.*

the battle, and seeing her ravisher overcome by numbers, fell deeply in love with him; and when the battle was over, and she was desired by her father to choose a husband from amongst the conquerors, she declined on the plea that the day had been inauspicious. Subsequently the father of the defeated Prince raised an army and defeated the suitors, and procured his son's release from captivity. The father of the Princess now offered his daughter in marriage to the liberated Prince, but the latter, smarting from being defeated in her presence, refused to take her as his wife. Moreover, animated by those notions of honour which actuated the ancient Kshetriya and still actuate the modern Rajpoot chief, the young Prince declared that having been dishonoured by strangers he would neither marry her nor any other damsel, and that she had better choose a husband whose fame was without a stain. Here we extract the dialogue between the king, whose name was Visala, and his daughter:—

‘ King Visala now observed to his daughter:—“ O child, you have heard what this great Prince has said; choose therefore yourself another person for your husband, whom, O good girl, you may like, or let us give you to any one whom you may desire: O fine—faced, do either of these.”

‘ The girl answered:—“ His defeat by many in my presence is not just: O king, his fame and strength are not in the least lessened by the battle. He is like a lion capable of destroying any who may oppose him. He has displayed his great heroism by abiding in the field; yes, he not only stood his ground, but repeatedly repulsed his numerous enemies, nor did he show any signs of fatigue. The kings have unfairly defeated him who is possessed of heroism and valour, and fought with a due observance of rules: what shame is there in it? I am not, O father, charmed by his beauty alone, but his heroism, strength, and fortitude have ravished my heart. To spare too many words, you should solicit him for my sake; no one else shall be my husband.”

‘ Visala then said to the young hero:—“ O Prince, what my daughter has said is just. True there is no youth on the face of the earth equal to you. Your courage is unexampled, and your strength is exceedingly great. Do you purify my family by accepting my daughter in marriage.”

‘ The Prince replied:—“ O king, I will not take or marry this, nor any other female.”

‘ Knowing that the Prince was fixed in his resolution, the very sorrowful Visala said to his daughter:—“ O daughter, do you then give up your desire for him, and take another for your husband; there are many other Princes.” The girl

'answered :—" I will, O father, take this hero for my husband, " and should he refuse my request, I will devote myself to religious austerities, and none else be my husband in this life." '

The story now becomes Brahminised, but the following scraps are still interesting. The Princess goes into the woods, whilst the Prince leads a life of celibacy in his father's palace. At length one day, whilst his father, the Rajah, was sitting at his ease, his ministers versed in the Sastras spoke to him as follows :—

' O king, you have passed the greater part of your life in the government of your dominions ; you have but one son, who is without issue. O king, when you die the earth will be enjoyed by your enemies, your family be extinct, and your ancestors have no funeral cakes and oblations. Do you therefore endeavour to make your son contribute to the good of your forefathers.'

Under these circumstances the king requested his son to marry, and it so chanced that about this time whilst the Prince was hunting, he fell in with the Princess, who had been carried off by a Rakshasa. Of course he slew the Rakshasa, and thus having gained a victory in her presence, he married her in due course, and in the fulness of time presented a beautiful young grandson to the delighted old Rajah.

The exquisite knowledge of human nature which led the Hindoo bard to represent a young lady falling in love with the Prince who had attempted to carry her off, is perhaps unsurpassed even in English literature. The rare genius which enabled Thackeray to represent Rebecca Sharpe admiring her husband at the moment the big Guardsman was knocking down Lord Steyne, is scarcely superior in delicate appreciation of the female heart to that displayed by the unknown author of this ancient story. The young Princess sees the man whom she herself rejected, and who has carried her away contrary to her will, engaged in deadly conflict with enemies superior in number, but whom for a long time he successfully resists, until at last he is overcome by foul play and carried off a prisoner ; and this is the moment when the poet represents her as falling in love with the defeated warrior. Here her affection arises from no elective affinity, but from a number of widely different emotions all tending to one point ;—admiration of his bravery, his physical strength, his martial skill, combined with that chivalrous sympathy with a brave and gallant hero who has the odds against him, and who is moreover victimized by the foul play of his opponents, together with her knowledge of his passion for her as evidenced by the forcible abduction. Thus the heart of the girl sympathises with the warrior, until admiration and affection culminate in deep and undying love.

Our next narrative culled from the Puranas, throws some light on the misery which a young spouse can produce in the family of a Rajah, who is already married to several worthy wives. The original story will be found in the Naradiya Purana, where it has been recklessly interpolated by the Brahminical author, though it must be admitted that some of the interpolations are as suggestive as the original legend. The outline of the story appears to be as follows :—Once upon a time a certain elderly Rajah left his kingdom in charge of his son, and proceeded on a hunting*expedition in the neighbourhood of the Himalayahs. There he met with a beautiful nymph named Mohini, and straightway fell in love with her, and found no difficulty in inducing her to become his wife. Some opposition appears to have been anticipated from the Rajah's other wives, but this question was postponed, and the old Rajah and his young bride proceeded on horseback to the Rajah's city. The son came out to meet them, in accordance with the strict Hindoo notions of filial duty, and duly praised his young stepmother, and congratulated his father on such an acquisition. He then, whilst his father rested from the fatigues of the journey, entertained his new stepmother in his own house, gave her numerous presents, and even induced his own mother to wait upon her, in the following language, which is evidently an interpolation intended to enforce the duty of senior wives under such delicate circumstances :—

' He (the son) afterwards spoke to his own mother in favour of Mohini, as follows :—" We ought to follow the directions of the king, and his commandments are of great weight to us. He who endeavours to injure the object of her husband's love suffers in hell for a period equal to the time of fourteen Indras ; and if she contrives to alienate the affections of her husband from another beloved spouse, through the jealousy which is natural to sisters-in-law, she is condemned to the hell called Tanvraprashtha. A wife should always do what may fairly please her husband, and treat fairly her sister-in-law, whom he may be fond of ; she ought to regard her equally with her husband, for by securing such a sister-in-law, even if she be a very mean creature, heaven is attained. By worshipping her who is the beloved wife of the husband, a woman can attain all enjoyments ; and she that gives over envy and vanity, goes to the region of Vishnu. A wife who is devoted to the gratification of her husband's favourite consort, her sister-in-law, attains many regions of the virtuous."

The senior wife according to the story is convinced of her duty by these pious observations of her son, and consequently serves

up a delicious meal to Mohini. Shortly afterwards the old Rajah visits his young wife, and she prudently advises him to conciliate his other spouses ; but we give the words :—

‘ Mohini said :—“ Do you, O king, console your former
 “ spouses who are all highly afflicted by your marrying me ;
 “ because, O king of the earth, he that takes a new wife with-
 “ out reconciling his old consorts to it, cannot attain heaven.
 “ Besides, what felicity can I enjoy, if I be incessantly burnt
 “ up as it were by the tears of my elder sisters ? ” ’

The son now undertakes to reconcile the other wives of his father, to the new marriage ; but the ladies reply in a flood of remonstrance which we cannot produce in all its fulness, but of which the following extract may serve as a specimen :—

‘ The mothers answered,—“ O son, who fosters his own de-
 “ vourer ? Who sets fire to his own body ? Who poisons him-
 “ self, and who cuts off his own head ? Who wishes to traverse
 “ an ocean with a heavy piece of stone tied to his neck ? Who
 “ faces an elephant, and who lays himself down on a sharp
 “ sword ? What woman affords delight to her husband, when
 “ she finds him delighting in the company of her sisters-in-law ?
 “ Far better is it to a woman to have her head immediately
 “ severed, when she sees her husband devoted to the society of
 “ another wife. You know of all annoyances, the sight of the
 “ husband attached to a young damsel, is the most rueful to a
 “ woman. We, your mothers, will rather die, than see the king
 “ our husband in company with Mohini.” ’

This language is of course foreign to modern ideas, but it is the natural expression of insulted wives, writhing under an agony which can be understood, but cannot be described. The son however proved himself to be equally energetic with his refractory mothers, and fully prepared to overcome all difficulties connected with their opposition. He threatened to put to death any one, even his own mother, who by word, action, or thought gave pain to his father, and then to poison himself afterwards. The women accordingly gave in, and promised compliance if the king would make them suitable presents, and quoted the following law on the subject :—‘ If a person takes
 ‘ a second wife, while his first consort is alive, he is to give his
 ‘ first wife twice the sum that may be expended on his new
 ‘ marriage, and having thus reconciled her to it, he may marry
 ‘ with her consent. The man who takes a new wife, without
 ‘ pleasing his old spouses, performs sacrifices in vain.’

The Prince agreed to give presents to each one, and it is amusing to observe the halo of Brahminical exaggeration which surrounds the original legend. We give the extract in full,

exaggeration and all, indicating what we believe to have been the original kernel of the description, before the Brahmins had set it round with oriental extravagance, by bracketing the words in Italics :—

‘ The Prince was highly delighted at the words of his mothers, and gave to each of them the following things: one crore of Suvarna weight of gold; one thousand cities; as many villages; eight golden cars drawn by four horses each; ten thousand pieces of cloth, the value of which was more than ten thousand rupees each; one hundred servants, and the same number of maids; ten thousand cows, whose teats were as big as waterpots; one thousand bullocks of burden; ten different sorts of rice; ten thousand pots of ghee; as many pots of oil; innumerable goats and sheep; ornaments made of thousands of thousands of Suvarna weight of gold; fifteen bracelets studded with gems as large as the Amala fruits; a string of two hundred and fifty of those pearls which are found in the heads of elephants; [*u great quantity of saffron and sandal; several plates, drinking vessels, and pots of ghee, milk, and other beverages of various descriptions*] two thousand and four hundred cooking pots of gold, eight hundred golden pots, hundreds of hundreds of pieces of fine cloth, and seventeen well adorned vehicles.’

The various wives of the old Rajah were sufficiently mollified by these presents, and accordingly engaged not to interfere with an arrangement by which the old Rajah again relinquished the kingdom to the care of his son, and devoted himself entirely to the beautiful Mohini. But soon the progress of the story reaches a natural *denouement*, which would have involved a moral lesson had it not been hopelessly hampered with Brahminical interpolations. The story had been originally aimed at the institution of polygamy; but the object of the Brahminical interpolator was to enforce the observances of certain fast days in the month of Kartika. Accordingly in the old ballad the narrative appears to have laid the chief stress upon the evil influence exercised by the young wife Mohini upon the old Rajah, until at last she inveigles him into a promise which he is reluctant to fulfil, and rather than fulfil is actually induced to cut off the head of his own son, this bloody alternative being demanded by the fiendish Mohini. The Brahmin interpolator represents this promise as having been a general one on the part of the Rajah to give to his young wife whatever she asked for, whereupon she requested him not to keep the appointed fast days in the month of Kartika; but he being a pious old Rajah refuses compliance, and insists upon fasting on the days in question, and in abstaining from any gratification. Thus the Kshetrya

legend turns on the evil of a polygamist marrying a young wife; whilst the Brahminical additions turn upon the importance of keeping certain fast days. The whole story is in the highest degree sensational, abounding in oriental exaggerations and descriptions, which are not only foreign, but downright repulsive to European ideas; but here and there are flashes of human nature and expressions of deep passion wonderful in their very reality and earnestness. Thus the old Rajah endeavours to coax Mohini to let him observe the Vrata, *i. e.*, to keep the three days fast, by making the most wonderful offers, and urging what he probably considered to be the most conclusive arguments, of which the following extract will serve as a specimen:—

'The Rajah said:—"How shall I do that shameful act in my old age, which I was not guilty of in my infancy and youth? Be propitious to me, O handsome girl, and do not interrupt my observance of the Vrata; I am ready to give up my kingdom to you instead of it, or if you do not like it I will do anything else to please you. I will have you conveyed to wherever you please, O beautiful girl, on a vehicle borne by my wives, and I myself will run before you; or if you please I will day and night swing you for several years on a well adorned cradle of seven lakhs of pearls as large as Amalaki fruits, supported on a frame made of gold or coral. Do not you, O my beloved damsel, prevent me from observing the Vrata. It is better to eat the flesh of a Chandala, that of a dog, nay that of one's own body, than to take meals on the eleventh lunar day."

Mohini however was in a rage with the king for refusing to keep his promise of doing whatever she desired. 'She was inflamed with anger, and her eyes were reddened.' She threatened to leave the old Rajah, saying,—'There is no king, even among the Mlechchhas, who would not do what he promises.' At this juncture the Prince arrives, but finding that he cannot effect a reconciliation, sends for his own mother, the senior wife of the Rajah. Then comes the *denouement*. The senior wife offers to comply with any request that Mohini may please to make, provided only that she will permit the old Rajah to fast on the eleventh lunar day. Mohini thereupon demands the head of her son, the Prince who was ruling the kingdom of his father; and this demand, horribly unnatural as it must appear to English readers, is perfectly in accordance with Hindoo notions, inasmuch as the Hindoo reader would readily perceive that Mohini was envious that her older rival should have a son, whilst she herself could scarcely hope to bear children to such an elderly husband.

The remainder of the story is too long for extract. The grief and alarm of the mother are depicted at considerable length, when the son comes forward with a sense of filial duty amounting to heroism, and offers his own life rather than that his father should neglect the observance of the fast. The story actually ends with the scene of the old Rajah cutting off the head of his son.

A somewhat similar plot is to be found in another ancient legend, which is narrated at great length in the Padma Purana. According to this story, which is evidently very ancient, Brahma prepared to celebrate a great sacrifice or Yajna, at which according to Vedic ideas the wife ought to be present, or at any rate ought to be present at one particular moment, or the sacrifice would be rendered of no effect. A large area was prepared, the Brahmins filled the heavens with recitations of the Vedas, the Kshetriyas guarded the sacrifice with their weapons, the Vaisiyas prepared the provisions and drinks, whilst the Sudras served all the others. At the critical moment however Savitri the wife of Brahma, delayed her coming, on the plea that she was waiting for the wives of the other gods; and in this sudden emergency a beautiful girl, the daughter of a cowman, was found, and married to Brahma forthwith, in order that she might take the part of his wife at the great sacrifice. Meantime Savitri and the wives and daughters of the gods, having at last dressed themselves in their most attractive attire, proceeded in procession to the sacrifice, carrying baskets of fruits, sweatmeats, cakes, and every thing that is nice and agreeable. On entering the Sabha, the lotus-eyed Savitri saw the young lady dressed in silk acting the part of chief wife to Brahma. Brahma hung down his head, and Savitri saw in a moment what had taken place. But we may now bring forward a few extracts :—

‘ The fine faced Savitri then fell into a passion, and thus addressed Brahma who was sitting silent in the Sabha :—
“ O Deva, what could induce you to do this thing? You have
“ committed a crime by leaving me and taking another wife.
“ The daughter of the cowman is the meanest of the mean,
“ she is not equal to me. People say that a worthy woman is
“ suitable to a worthy man. You have done a blamable act
“ owing to the desire for the possession of a beauty. You are
“ the grandfather of the gods, and the great grandfather of the
“ Rishis :—consider your old age; are you not ashamed to take a
“ wife? You have excited the laughter of superior persons,
“ and have also dishonoured me. If you continue thus
“ Deva, stay here, I salute you. How shall I show my face to

‘ “my female friends, or tell them that my husband has married
 ‘ “another wife ?” ’

Here Brahma endeavours to excuse himself by pleading the necessity for a wife arising out of the festival, and tries also to throw the blame upon Indra who brought the girl, and upon Vishnu who married him to her; and then winds up with the following compliments and vows :—

‘ O thou who possessest fine eyebrows, forgive what I have
 ‘ done. O most virtuous, I will never commit such a crime again.
 ‘ O Devi, pardon me who have thrown myself at your feet.’

Savitri however was not to be so appeased. She cursed Brahma and the cow girl, Indra and Vishnu, and all the gods and goddesses then and there assembled, in the most natural and emphatic manner, and then retired and went away to another country; but here the original story melts away into an overgrowth of Brahminical superstition from which it is impossible to recover the conclusion of the legend.

The foregoing story is chiefly remarkable as being of the Homeric type. The gods and goddesses are mere men and women, neither good nor bad, but acting as we may suppose ordinary mortals to have acted in patriarchal times. The so-called sacrifice was little more than a great feast or entertainment, in which the various divinities were supposed to take their share; and the only difficulty in the Puranic legend is to discover who and what were the divine beings to whom Brahma and the others offered sacrifice. But in the present article we studiously avoid religious discussion, which must necessarily travel over far too wide a field for a Reviewer; and accordingly we reserve all such topics for a future opportunity, as especially requiring to be treated exhaustively.

The basis of all civilisation is to be found in the relations of the sexes, and having brought forward such individual cases as serve to illustrate ancient manners, we may now produce certain extracts which lay down general rules for the duty and conduct of women, and which serve to illustrate other phases in the ancient social life of the Hindoos. The previous stories, with the exception of that of the old Rajah and his young wife, seem to indicate that husband and wife met generally on terms of equality; although in the exceptional case quoted it is evident that polygamy was already exercising a slavish and debasing influence upon the weaker sex. We shall now produce two sets of extracts, the one from perhaps the most ancient Purana, and the other from perhaps the most modern Purana. The Agni Purana, which carries with it the greatest air of antiquity serves to illustrate the ideas prevailing amongst the Kshetrias, or soldier

caste, at the time when that caste predominated over the whole population, and polygamy was common. The Brahmana Vaivarta Purana, which is chiefly devoted to enforcing the more modern worship of Krishna, shows how the condition of women became still more slavish and debased under a licentious and besotted priesthood during the period when the Brahmins held the masses in their thrall.

The Agni Purana simply furnishes rules by which Rajahs should manage their zenana or inner apartments. We give the passage entire, with only such curtailments as were necessary to fit it for the eyes of European readers :—

‘ I shall now, said Pushkara, tell you the management of the inner apartments where the female part of the family dwell. Mutual care is required in this management ; the queen and king should reciprocally be regardful of each other. Triverga (the triple object of human life) is a large tree, its root is virtue, its trunk wealth, and its fruit pleasure ; by cherishing it in the inner apartments its fruit will be put forth. Women are fond of pleasure, therefore precious stones should be collected for their use. A prince who studies his own pleasure should enjoy with moderation the society of his wives. Agreeable wives are to be treated with attention and tenderness. A wife who is ill behaved, regardless of the words of her husband, attached to his enemies, rude and arrogant, rubs her face the instant that she is kissed, is not thankful for anything given her, sleeps earlier and gets up later than her husband, shrinks at his touch, turns away from him, and pays little attention even if he were to relate anything interesting, turns away from his friend, is indifferent to other women of whom her husband may be enamoured, and does not put on her dress and jewels in due time, is devoid of affection. The husband therefore may abandon her, and devote his affections to an affectionate wife, who is known by being sincerely pleased instantly at the sight of her husband, and by glancing at him. Being looked at by her husband, she keeps her eyes wandering over a variety of objects, but is not able to turn them full in his face. When she sees her husband, although she be in her earliest youth, she will embrace and kiss him ; she is ready to answer him ; she asks for things that are easy to be obtained, and is quite satisfied even with trifles. She is instantly pleased at the very mention of his name, and is thankful for it. She makes present of various fruits to her husband, and kindly accepting those made by him, holds them to her breast. Thus should a prince manage his women, in whom he ought not to place any trust, and particularly in such as are become the mothers of children.’

The passages in the Brahmana Vaivarta Purana, are still more melaucholy, for they exhibit in the strongest light the cold-hearted selfishness of that later race of Brahmins, who reduced the condition of the wife into that of a slave, and actually compelled her to worship her husband as a divine being; and who to gratify a sentiment utterly false and hollow would induce the unfortunate widow to become suttee, or condemn her to a life of such misery as in later years would often lead her to regret that she had not burnt herself with her husband on the funeral pile. The following is the detail given in this later Purana of the duties of a virtuous wife :—

‘ Instead of performing Vratas and austerities, and worshipping the gods, a chaste woman should serve the feet of her husband and gratify him. A virtuous woman shall not do anything without the sanction of her husband. She shall take only such food as is used by him, and never leave his company. She shall never return him an answer, nor be angry with him. She shall first feed her husband, and then present him betel. She must not wake him when he is asleep, and shall love him a hundred times more than her son. To a woman her husband is her friend, lord, and prosperity; and she shall always look at him with a smiling countenance, with respect, and in a pleasing manner. Such a woman delivers one hundred of her generations. The husband of such a woman is disentangled from all his sins by the influence of his wife’s virtues. All the holy places that are in the world lie on the feet of a virtuous woman. The brilliancy of all the gods and Munis reside in her; and she acquires all the fruition which the devotees, the austere, and the charitable, obtain by their penances, observances, and gifts. Vishnu, Siva, and even Brahma the creator always fear her. By the dust of a suttee’s feet the earth is constantly purified; and by saluting such a woman, a person is delivered from all his sins. A virtuous woman can in an instant reduce the three regions to ashes by her influence. The husband and sons of a suttee are ever secure; they have nothing to dread even from the gods and Yama.

‘ A virtuous woman should after rising in the morning, faithfully and delightedly salute and pray unto her husband. She shall then transact all domestic affairs, and having bathed shall worship her husband with white flowers. She should give him fine clothes to wear, and wash his feet with respect. She should make him sit on a seat, anoint him with sandal paste, put wreaths of flowers round his neck, and having worshipped him with nicely cooked food, and with the formulas revealed in the Sama Veda, salute him with reverence. She shall present

‘ him flowers, sandal paste, water for washing, a lamp, a dhupa, clothes, eatables, finely scented water, well formed betel, and then read prayers to him as follows :—

“ Salutation to thee, my husband, who art identical with Siva and with the moon. Salutation to thee who art identical with Brahma, who art dearer than the soul to a virtuous woman, and identical with the pupils of her eyes, and the source of knowledge. The husband is identical with Brahma, Vishnu, and Siva. Thee husband, who art the soul with Brahma, I salute. O lord, forgive all the faults that I have committed knowingly and unknowingly. O friend of thy wife, O ocean of kindness, pardon the faults of thy maid.”

Such is the way in which religion has been employed by the later Brahmin to reduce their wives to the condition of slaves, and any one who regards the existing state of a large class of the Hindoos, may feel that nature has avenged the sins of the fathers upon the children. The sons of such mothers have been born with slavish hearts and slavish intellects, and unless the natives at large emancipate their females from the trammels of such ignorance and superstition, their children will continue to be little better than slaves down to the end of time. That the following extract, referring to the duties and deprivation of Hindu widows, can scarcely be read without indignation as well as pity :—

‘ A widowed female of the Brahmin caste, must always be free from the passion of love. She shall take one meal in a day in the evening. She must not wear fine clothes, nor anoint her body with perfumes and fine scented oils. She shall not put on wreaths of flowers, sandal paste, nor dots of vermillion. She shall meditate upon Vishnu every day. It is her duty to consider all men as sons. She must not eat luxurious food, nor live in grandeur. She must not take betel, nor sleep on a couch, nor ride on a vehicle. She must not put unguents to her hair, nor braid her hair. She must not anoint herself, nor look into a looking glass, nor see the face of strange men. She must not be present at a dance or festival, nor look at dancers, singers, and beautiful and well-adorned men. She shall always be told of her duties, which are communicated in the Sama Veda.’

Such was and is the hapless condition of many a poor Hindoo widow ; perchance some girl of tender years, whose husband has died in boyhood, and who is thus doomed not merely to a life of joyless celibacy, but to a life of hopeless misery and degradation, and sometimes half maddened by gazing on happiness which she may never share. But the influence of the Brahmin is

declining, and let us hope that the day is not far distant when the Hindoo female may regain her position and rights, and, no longer cabined and enslaved, may bring forth a nobler race of sons.

We have thus dipped into the Puranas for the purpose of enquiring how far they would add to our knowledge of human nature, but we would fain hope that we have corrected some popular errors, as regards the true value and character of their subject matter. General Cunningham, to whom we wish to refer with every respect for his learning and enthusiasm, has put forward an opinion in the preface to his valuable work on the Bhilsa Topes, that a report on all the Buddhist remains in India would prove of more value for the ancient history of India, than the most critical and elaborate edition of the eighteen Puranas. We admit the value of the Buddhist remains, but we deny General Cunningham's conclusion as regards their relative value to the Puranas. There is a tendency in the present day to neglect the history of Hindooism, and to devote an undue attention to Buddhism; but the fact is that both are essential towards acquiring a true knowledge of the history of India. The student in European history must be at least as well acquainted with Roman Catholicism as with the Reformation, and to neglect the one and place an undue stress upon the other is calculated to warp the judgment. If the Buddhist remains only threw a light upon the history of dynasties, or the names and dates of departed kings, they would prove of little more value than the chronicles of Manetho, or the list of the victorious runners in the Olympic games. But so far as they throw a light upon Buddhist civilisation, or on modes of thought, or forms of faith, so far they are invested with a real value, in which however they are by no means superior to the sacred books of the Hindoos, a conclusion which we trust may safely be inferred from the foregoing dippings in the Puranas.

ART. X.—1. *Gazette of India Extraordinary, January 30th, 1864.*

2. *Letters to Heloise, Delhi Gazette.*

3. *Unpublished Notes, Letters, &c., of Officers of the Force, &c., &c.*

IT has been justly remarked that India is to the English army what Algeria is to the French, a nursery and training ground for its soldiers. A further comparison between the two countries shows striking resemblances between the state of their respective frontiers, and the border tribes with whom the troops are frequently brought in contact. We find the outposts of both subjected to perpetual alerts by thievish and fanatic Mussulman tribes, whose raids are made conveniently to unite the meritorious slaughter of the Infidel with the appropriation of his worldly goods; whilst the old bitter Moslem hatred of the Christian nerves their arms, and sharpens their swords against him as it has ever done since Cœur de Lion, and will do till the drying up of the great river Euphrates. And in both the Arab of the Sahara and the Pathan of the Peshawur frontier, we find a foe worthy of European steel. Both Powers have been at short intervals compelled to cross their own border and attempt the chastisement of the daring and warlike foe on his own ground, and both have done this with varying success.

But whilst accounts of many of the French expeditions have been carefully written for the use of their army, which has not failed to profit largely by these recorded experiences, the same care has not been taken by us. Our neighbours owe to Algeria the invention and adoption of the Minié Rifle, their *Corps d'élite* of Zouaves and Chasseurs à pied, with the *tente d'abri* and many useful modifications of both equipment and drill which have gradually pervaded their entire army to its no small advantage. We on the other hand have preserved, but scanty records of our proceedings and hitherto suffered what knowledge has been acquired to be confined to the small local forces engaged; and perhaps the only results of our many Hill expeditions to which we can point as worthy of remark are,—a mountain train of artillery all but perfect in *personnel* and organization, which we yet furnish with inferior *materiel*, and a succession of brilliant soldiers and Politicals whose names

are in all mouths, but whose experience dies with them. The names of men like Neville Chamberlain, Hugh James, Reynel Taylor, Coke, Wilde, Green, Probyn, Keyes, and Brownlow, carry with them high prestige amongst the mountain men of the far North-West—due not merely to their personal reputation as daring soldiers and skilful leaders or diplomatists, but also to the possession of a class of knowledge which is not extended to the rest of our services.

Were we to select at hazard almost any French Officer of standing and fair ability for active service in Algeria, he would assuredly make no gross mistake in Arab strategy, and probably would achieve success, but we believe we could reckon on our fingers, and those not all told, the superior officers of the British army to whom it would be less than madness to entrust the conduct of a Hill expedition. And the same is true of the younger members of the Service, who when brought for the first time face to face with our frontier tribes, whose mode of fighting and simple tactics they have taken no pains to study, are apt to discover that mere average drill book, though backed by more than average courage, by no means at all times secures anything like average success.

We have lately witnessed the conclusion of one of these border wars, and have not a day's security against the necessity for another appeal to arms. Whilst many of its more remarkable incidents have already appeared in print, so far as we know, no attempt has been made to notice such points as are of direct professional interest to the soldier. In this aspect, then we propose to review the late military operations at Umbeyla. We have been favoured by an officer who took part in the campaign with unpublished notes and letters from which he permits us to make occasional extracts, and have further access to such sources of information as will, we trust, enable us to give a clear and impartial survey of the whole.

With the wide political considerations which rendered the war doubly necessary and gave to it a significance, which could have attached under few other circumstances to the active employment of some 5,000 men, we have little to do. While the late prosecution of the Umballah Conspirators has exposed to the public but a tithe of what is well known to the Government, it yet requires no keen penetration to follow the clue thus afforded us, and, given our knowledge of the past, to more than guess at the embarrassing combinations which a successful blow at the Sittana Settlement would dissolve or repress.

The history of the formation and earlier fortunes of the Sittana, or Hindostanee colony as it is also called, may

be found in Cunningham's History of the Sikhs, and, though sufficiently remarkable, but little concerns us; it is enough to state that it consisted at this time of from 1,500 to 2,000 fighting men maintained by and recruited from the fanatic Mussulman element of India, notoriously to be a thorn in our side, and that it so far fulfilled this object as to render its extinction or dispersion necessary. From the slight amount of pressure which it was possible to maintain upon it at all times, its actual movements had long been a species of index to the secret and fluctuating policy of the party within our own territory, whose opinions it represented, and had it been possible to control the influence it exerted to our disadvantage amongst its turbulent co-religionists beyond our border, or to prevent it from forming a *nucleus* for the disaffected among our own subjects, conveying, as it did, to all minds an impression that from a short distance we might be bearded with impunity, it might have well been suffered to exist as a useful political barometer; as matters stood, however it occupied much the same position as the active individual in a crowd, who suggests the breaking of one's windows, the ducking of one's self, or the plunder of the baker's shop, and who whilst able to throw but one stone himself, and perhaps altogether disappointed as to his share of the spoil, yet plays a part which claims for him the more especial attentions of a vigilant police. In 1858 Sir Sidney Cotton had driven the colony from Sittana on the Indus, over the Mahabun mountain, where they had then established themselves at Mulkah, a stronghold situated on one of its western spurs, and he had bound the neighbouring tribes by treaty to forbid their return.

The ostensible *casus belli* in the present instance was the re-occupation of Sittana by them, in face of these tribes (who professed themselves unable, but who were known also to be unwilling, to abide by their engagements) and their interference with the Chief of Umb, an insignificant village and district beyond our frontier, but actually under our protection. The fact was that the political barometer, which had long stood low, was steadily sinking to change and beyond it, as shown by the activity and insolent demeanour of these tribes, and it was necessary to deal a blow at the unseen disaffection indicated, by crushing at once its active manifestation. India therefore generally, seeing but the little cloud like a man's hand, talked of a military promenade through the hills, a species of picnic *re-union* of horse, foot, and guns, in the unknown trans-Indus country, which would set all straight with no further trouble than that involved in a few hill marches through a beautiful country and

almost English climate. The old Frontier men however looked grave—they knew that the cloud was not without its burden of storm and trouble, and whilst hoping it might yet pass over, they prepared themselves for that, of which the wisest could not foresee the extent. Many indeed of those who understood the matter in its wider sense objected *in toto* to the expedition, whilst it is certain that Neville Chamberlain himself, daring soldier as he is, desired, if he must go, to commence operations with a far larger European force than that entrusted to his command.

No one amongst them all, we believe, predicted anything approaching to the proportions the affair assumed in the limited space to which the operations were confined, nor imagined that this military promenade could have eventually been opposed by 60,000 fighting men in arms, either to its immediate front or within a few hour's march of the position—and yet we now know that this was the case towards the middle of December.

Some account of the country and its inhabitants, together with the relations in which the latter stood to the Hindostanees, becomes necessary to a comprehension of this, and we shall proceed to give both as briefly as possible.

A glance at any good map of the districts lying north and north-east of Peshawur, shows a tract of country, which, broken up into innumerable more or less isolated valleys by long mountain ranges—the outworks of the Hindoo Koosh and the great chain of the Himalayah—extends north of the Indus and Caubul rivers from the range of the Black Mountain to the borders of Kafiristan; these valleys from the homes of many independent Pathan tribes or clans, which are again sub-divided into the followings of numerous petty chiefs, responsible to no one sovereign head, not difficult to unite temporarily for the attainment of any great object, but regarding each other with much suspicion, and ready to sacrifice at any moment the public good to private animosity, cupidity, or ambition; whilst the followers who rally to their respective standards immediately disperse on the death of their leader, and will receive their orders from no one but his legitimate successors.

Chief amongst these tribes are the Eusofzaies and Juddoons dwelling near enough to the British frontier to appreciate the wisdom of maintaining or seeming to maintain friendly relations with us: the Khoodoo Khell dwellers in the Mahabun; the powerful Boneyr, Swât, Bajour tribes, and the Mullazaies of Dheer, followers of the turbulent Guzzun Khan, who, more united than their neighbours, have for years tyrannized over them, and by fighting when it answered to do so, and blustering where it did not, have enabled him to exercise an influence which their

numbers alone could not have procured for him. Besides these great tribes are many others whose names are scarcely known to any of us but our old frontier leaders. These, once in a while, enlist a wandering descendant of the lost tribes who defines as his home some distant valley towards which he points, and which is perhaps thus heard of for the first time. Although springing in all probability from a common stock (the Eusofzaie ?) as proved by the similarities of appearance, language, and customs, existing amongst them, and professing a common religion; yet, as in the case of single tribes which are but an aggregation of loosely cohering elements, few and feeble ties exist to bind the tribes the one to the other, and the formation or dissolution of any great combination between them is found to follow much the same rules as would apply to the action of the petty chiefs of any one of their number. The one bond of union deserving the name common to all, is the religious headship claimed by, and more or less conceded to, the Akhoond of Swat, whose position here is compared by General Chamberlain to that held by the Pope in relation to Catholic countries; and this would be strengthened in case of war with an European power, by the devout hatred of the Christian common to all good Mussulmans.

Some of these men had felt, once or more than once, the heavy hand of the British power, and like all savages respected it accordingly; while with many others we had never been brought in contact at all whether for good or for evil. Near the S. E. corner of this country lying between the Mahabun mountain and the Boneyr Hills and Borundoo river is the Chumla valley, which, much as were our own border marches, has been long a bone of contention and a battle ground for the tribes immediately surrounding it,—a sandy but not unfertile plain, of doubtful ownership, into which the several claimants were unwilling to push their own border, contenting themselves with plundering the cultivators (generally men from the Eusofzaie) in turn, and occasionally disputing the right of passage with the foraging parties of their neighbours.

The Sittana colony seated at Mulkah on the southern border of the Chumla valley, and in the midst of these tribes, yet held no special friendship with any, if perhaps we except the Juddoons, who were formidable neither from their numbers nor courage. Moolvie Abdoola Khan, the chief of the colony, was not on the best of terms with the Akhoond, with whom he differed on religious subjects in degree much as do the Greek and Latin churches, and whose Papacy therefore he had set at nought. The Akhoond had stood our friend during the great mutiny;

a word from him would at that time have stopped the enlistment of the Pathan hordes whom Sir John Lawrence poured down upon Delhi, and his hostile attitude have probably excited an outbreak in the Punjab. Other chiefs made friendly professions; so that at first sight it seemed possible that they might now silently acquiesce in the punishment of the Hindostanees, did we refrain from any movement which should excite their fears for the integrity of their own territory, regarding the violation of which they are universally and extraordinarily jealous.

This peculiarity was so well known however to the wise amongst our Frontier men, who were besides aware of many changes of sentiment towards us amongst the tribes—as well as the state of excitement to which the lower classes of them had been brought for some time past by the preaching of fanatic Moolahs, emissaries of the Hindostanee colony, that they felt that no calculations founded on these probabilities or professions, were we once to cross the border, were much to be depended on. Their experience had taught them that, from the habitually unprepared state of the men of these hills, any very rapid and unexpected movement is liable to be attended with more complete and permanent success than could be anticipated from such tactics when dealing with a European power. Under these circumstances it remained to draw up such a plan of operations as would ensure us a satisfactory reckoning with the Hindostanee colony, reduce to a minimum the offence given to, or jealousy excited in the tribes, and by the rapidity of its execution forestall the formation of any very extended combination amongst them.

Sir Sidney Cotton had in 1858 attacked, and after an insignificant resistance captured and burned the Sittana settlement—but the Hindostanees themselves had been too nimble for him, and, as his force approached from the direction of the Indus, had escaped with trifling punishment into the fastnesses of the Mahabun. To have followed them on this line of retreat, had it been possible to do so, would have been to lead the force further and further through the territories of the tribes whom it was undesirable to provoke. A rapid reconnaissance had been made by the General himself accompanied by a few cavalry through the Durrum pass to Chinglai and Mulkatana in the Mahabun, which had the effect of turning out the fighting men of both the Khodookehl and Juddoon tribes, whose threatening attitude compelled his hasty retirement. To attempt then to force a passage over the Mahabun to Mulkah from the direction of the Indus—had such a route been possible, would have fallen short of its object, would have given time for the escape of the colony—and could have at best resulted in the destruction of the

town itself. But were it possible to place ourselves between them and the more powerful tribes without offence to the latter, they might then be attacked on the Mahabun, and in spite of the Khoodookehland Juddoons exterminated there, or forced across the Indus in face of troops echeloned on the opposite bank for their reception.

Now a reference to the map will show that the quasi-neutral valley of the Chumla apparently offered every facility for a design of this nature—the occupation of this from its doubtful ownership would naturally give less umbrage than the invasion of territory exclusively the property of any particular tribe. It was tolerably level throughout its length and well adapted for the rapid motion of a considerable force, and its possession together with that of the Eusofzaie frontier, and the line of the Indus would confine the work in hand to comparatively narrow limits. The one difficulty was the belt of mountainous and broken country, which commencing at the range of the Goroo mountain, extends southwards till it unites with the S. W. spurs of the Mahabun. Furthermore the Husunzaies of the Black Mountain had been for years employed in earning chastisement at our hands, and to cross the Indus at the debouchure of the Borundoo river, and assail them on their own ground with the prestige of a successful movement of this nature attaching to our arms, would be a fitting conclusion to the programme.

A force thus having its base of operations in the friendly Eusofzaie territory and moving on the head of the Chumla valley, would fulfil both objects, with the least expenditure of time and with no necessity for its being weakened by the detachment of troops to intercept the escape of the colony. Moreover if permitted to enter the valley peaceably at its upper end, every hour's march would place it further and further from the more formidable of the tribes and decrease the probabilities of any active interference on their part.

This then was much what was proposed to be done. Since June 1863, small bodies of troops had lain at the passages of the Indus and closed the way against all such as hearing of the assembly of the Field force, desired either to cast in their lot with the colony or desert the cause whilst there was yet time. A Force was now assembled consisting of two European Regiments, the 71st and 101st, the corps of guides and some Regiments of the frontier force and regular native infantry with guns and a small proportion of cavalry, at Nowakilla in the Eusofzaie; of this General Chamberlain assumed the command on the 17th of October.

We have above given the general outlines of the work to be performed, and the reasons which gave the just preference to the route of the Chumla valley. We will now proceed to see how this was to be reached, and the various considerations bearing upon the methods of reaching it.

In attempting the passage of a mountain barrier such as that which divided the Chumla valley from the Eusofzaie, a General usually confines himself to the lines marked out for him by the watershed of the country. One or more natural passes usually exist within a reasonable distance of the line he proposes taking, and after weighing the considerations in favour of or against these he selects the one which he thinks best suited to his purpose. One or more of these will perhaps penetrate the range from valley to valley at but a slight elevation above the water level, and present the fewest physical difficulties to be overcome; it not unfrequently however happens that a small valley of no great length will give access to high table land which it serves to drain; and which, from the command thus obtained, would be the route to be selected, should he expect to find his passage opposed by an enemy. In the present instance three routes at least existed by which the valley of the Chumla might be reached,—the Durrum and Umbeyla Passes more or less of the former description, and that of Kanpoor to which the latter applies. The two former were known to the General, the existence of the latter was not discovered until afterwards, and to one of these therefore we will grant his choice of route to have been confined. The Durrum Pass, which we have seen had been partially explored by Sir Sidney Cotton in 1858 after entering the hills opposite Nowakilla, led almost directly on Chinglai—near which place it branched into two parts, the one leading to Mulkatanah in the heart of the Mahabun, the other to Kogah near the head of the Chumla valley. The Panj Durra, or Umbeyla Pass, having its entrance at Surklowa, sixteen miles further to the North-East, gives access to the valley higher up opposite to the village of Umbeyla, from which it derives its name, and debouches on the low grounds on which the village stands at right angles to the Boneyr Pass, the key of that country, which here crosses the easternmost spur of the Goroo mountain. The two roads intersect a little above the village, and the Umbeyla Pass was therefore the natural road between the Eusofzaie and the Boneyr and neighbouring districts.

Such were the known difficulties of the Durrum Pass that it was certain that no force accompanied by Artillery and baggage could hope to reach a point beyond Mulkatanah on the one hand,

or entirely clear the hills on the other, in the first day's march after leaving Nowakilla. As it had already been chosen as the route for the force under Sir S. Cotton, the attention of the tribes was naturally directed to it, and it was reported to have been stockaded within a short distance of the plain, and held by a small party of the enemy. But the men engaged in its defence were those with whom it had been all along probable that our attack on the Hindostanees would bring us in contact; did we not meet them in the Durrun, we should assuredly do so further on our road to Mulkah, and even should the Hindostanees themselves leave their settlement to assist in the defence of its outwork, their repulse would be in the direction of the point to which it would be most desirable they should be driven.

The Umbeyla Pass was reported to be of a more level and open character, and we were led to believe that by the adoption of that route it would be easy to reach Kogah by a forced march on the evening of the first day, whilst a second would carry the force to Mulkah itself, and ten days at furthest see the column at Cherorai or Dherbund on the Indus *re confectâ*. Against this, set the fact that the Umbeyla Pass was claimed as their own by the Boneyrwai, a powerful, jealous, and warlike people, the best swordsmen of the frontier, who neither knew nor feared us—and that these by their influence and numbers were capable, if provoked, of giving to the affair a far more formidable aspect than could the hostility of the Khoodookehl and Juddoons. Their country marched with those of Swât and Bajour—and such ties of friendship as they had were rather with these, the more powerful tribes, than with the less warlike men of the South-East. Thus then whilst the Umbeyla Pass was more practicable physically than the Durrun, its use involved the possibility of a grave danger, which would only disappear could the Boneyrwai be thoroughly satisfied as to our intentions towards themselves, and induced by payment or treaty to sanction what they would consider the violation of a portion of their territory. Their open hostility could not fail to be of most serious import to the success of an expedition which should desire to make a mountain pass through their territory, however level and open, a means of communication with a base placed beyond it.

Although the maps of the district had long pushed the red line nearly to the foot of the Goroo itself, yet it was notorious that the frontier so marked had never been trodden by an English foot; that the subjects residing in the territory geographically appropriated were subjects neither by treaty nor by conquest, neither paid tribute nor acknowledged allegiance, and would resist to the death the occupation of a foot of the

lands included. While then the casual observer noting on the map the proposed line of march by the Umbeyla would be apt to imagine that there could be no possible objection to the march of a British column through British territory or the selection of any route it might prefer, a slight acquaintance with the actual state of the frontier would show him the contrary, and convince him of the unfounded nature of any rights which might be assumed by us on the mere authority of the maps; and thus though both passes were nominally on British ground, the considerations regarding them were such as would apply to the choice of routes lying through hostile states, in which their respective powers of resistance must receive due weight as well as those of their natural or probable allies.

The physical characteristics of the Umbeyla Pass were supposed, as we have shown, to be the most favourable, whilst other considerations must have pointed strongly to the Durrun. The Force placed at Nowakilla was distant from the mouth of the former about sixteen miles, from the latter six and a half. To have encamped at a spot more equally placed between them would have been to prepare resistance at both. Again, to surprise the Umbeyla Pass, and entering the Chumla valley by that route, burst suddenly upon the flank and rear of the Hindostanees whilst their attention was directed elsewhere, was undoubtedly a more taking plan to a soldier than one which should involve the slow and tedious forcing of the Durrun *en face*. But to the success of such a manœuvre much nice calculation of time and distance is necessary and in the best concerted plan of the kind, not only must the information regarding the country to be passed be of reliability—but it must be possible further to draw largely on the capabilities of the troops in order to compensate for unforeseen resistance or delay.

The maps of this district being far from trustworthy, it was then necessary to place faith in such information as could be derived from the inhabitants of the country. But with all this the Umbeyla Pass was resolved on.

In order that the tribes might be confirmed in their previous impressions as to the route to be adopted by the force, and the surprise be complete, General Chamberlain now despatched Major Keyes with a small column to the mouth of the Durrun Pass, where he encamped and gave time for such of the Hill men as were in arms to assemble on the hills to his front, continue working on their stockade or *sunga*, and transmit intelligence of his supposed intentions to their friends at a distance. He then on the night of the 19th of October suddenly broke up his camp at Nowakilla and moved rapidly in two columns on Roostum


bazar, where he halted at daylight on the 20th for an hour, to refresh before passing the hills. The force under Major Keyes having effected its object, skirting the base of the range, joined the advanced column under Brigadier Wilde near Surkhowa, and entered the defile at once to clear the way for the main body; the latter commanded by Colonel Hope, C.B. of H. M. 71st followed, at a short interval.

We extract from the journal intrusted to us an account of this march, which seems to have been well planned, and the story of which may not be without its interest :—

*‘October 18th, Nowakilla.—*Watching the tents of Keyes’ force at the mouth of the Durrum,—rumours in camp that the enemy are in his neighbourhood and a forward movement imminent. Many speculations as to our intentions,—he is evidently too weak to attempt the pass alone, and unless as a blind it is difficult to see the reasons of placing him there now if that is to be our route.

*‘October 21st, Umbeyla Pass.—*So the great question is solved at last, and here we are getting over, as best we may, the fatigues of yesterday’s march, a long twenty-five miles to judge from our sensations, and more fatiguing than forty over good ground; a night march is always an uncertain and trying thing, but good management reduced our troubles to a minimum. First of course there was the usual delay in getting clear of the camp and into the road;—the groaning of camels, the bad language of men who, breaking their shins over tent pins rubbed them down, and cursed at intervals, then the delay of the fall-in, and then the waiting for guides. The latter are always troublesome, and unless kept in limbo until wanted, they are generally discovered at last, if lazy, smoking in some quiet corner, or if zealous explaining the route to the Mahout of a baggage elephant or an apothecary on a bāt pony. After a long delay, ours were found, in which position we did not care to discover, and as they went to the front received the blessings of the entire force.

‘Then the advance sounded, Field officers mounted, the British subaltern threw away his cheroot and fell in, and the long column was off, steering to the NNE. through a dark and cloudless night, and feeling its way at the rate of some two and three quarter miles an hour. The night was cold, and the wind from the hills bitter and piercing. The road, a village track at best, gradually became merged in fields and cultivation. But presently at half a mile distance we saw a bright light like a star flash out, and gradually grow larger and brighter, and on this the march was directed. As we advanced a second and a third appeared at regular distances. The first soon resolved itself



'into a blazing fire of dry thorns, sheltered by a mat screen from the wind, and the view of the hills. Round it were seated some four or five wild gipsy looking men. These rose as we came up, and shaking back their long hair gazed in undisguised wonder at the great moving cloud of dust, out of which flashed into their circle of light, now the long teams and bright appointments of the heavy field battery, now the red coats and white helmets of the British line, the Khaki uniforms of the Frontier force, or the blue turbans and glittering lance points of Probyn's horse. Then as the last of the column passed they turned and dashed out the fire, whilst another and another springing up beyond, defined the distant road and guided the force from light to light till the morning. Here and there a deep sandy nullah intervened, when strong working parties of Europeans with drag ropes ran the guns down and up the steep banks and kept all going. At last came the chill wind that always precedes the first streak of day so well known to every one who has marched by night in India, then a greyish light and the first note of some wild bird from the jungle, and then the jagged hill line began to show out, high against the eastern sky, like a ruined wall seemingly close to us. Presently the day broke, the Force mounted a long slope and halted in echelon of regiments on high ground above Roostum bazar, having travelled about eleven and a half miles since starting. After a hasty meal and deliberate pipe, we were off again, leaving the round towers and mud walls of Roostum to the left, and changing direction more to the eastward, we pushed through the lower grounds towards the base of the hills. These soon began to close in on either hand, a glance to the right showed us the baggage of Keyes' column winding through an opening in the lower range, and looking picturesque enough in the blue misty air of the early morning. At last we entered a long broad valley which narrowed gradually as we proceeded, till after crossing a small clear stream at Surkhowa, we were fairly in the mouth of the Umbeyla Pass and within long musket range of the hills on either side of us. The stream was narrow, but with a broad bed, and the size of the water-worn stones showed that in time of rain it must contain a considerable body of water, though the banks were not high enough to render it unfordable in places at all times. The bed showed fragments of limestone, quartz, and granite; of the latter, some was compact enough, some of a character which had already been much disintegrated by the weather, and promised soon to resolve itself into the same sort of granular sand as that of which the soil about was full, and as usual in these mountain streams, afforded a fair index

‘ to the geological character of the hills themselves. This to my
‘ not very well instructed mind seemed peculiar, and the vegetable
‘ kingdom was in an equally anomalous condition.

‘ The sides of the hills were on the higher slopes clothed with
‘ a dense forest of enormous pines, through which as we passed
‘ below we could hear the east wind moaning as it only does in a
‘ pine forest. Lower down large date trees rustled dryly their
‘ green-grey leaves, and added with their bunches of fruit a touch
‘ of bright gold to the sombre foliage about, which gave the
‘ scene a strange character. Little English-looking ferns sheltered
‘ themselves under the great rocks and trailed their fronds in the
‘ clear stream—and above, the enormous creepers of a tropical
‘ forest formed arches overhead or bound in impenetrable tangles
‘ the low trees immediately bordering on the road:—road properly
‘ speaking however, there was none, here and there was a narrow
‘ path which lost itself now in the bed of the stream now in
‘ the dense jungle. The hills on either side grew higher and
‘ closer together, and masses of rock, seeming at first sight to bar
‘ all further progress, had to be worked round or scrambled over.
‘ The column which had been moving in sections was soon re-
‘ duced to fours, then to file, and at last men scrambled along in-
‘ dependently as best they could, and this not for a few hundred
‘ yards but for more than three miles. The pass proved to be nine
‘ miles in length from its entrance at Surkhowa to the top of
‘ the watershed above Umbeyla, and, for the last portion of this
‘ distance, was intricate and difficult of passage. Nor was it
‘ possible to maintain much military order except at the very
‘ slowest pace. Here was seen a mule being dug out of
‘ a crevice by sappers, whilst H. M.’s Infantry halted and swore
‘ at the delay, there was a jam of mountain train ammunition
‘ or stores, the beasts kicking and screaming twenty deep in an
‘ angle of the water. Now a few inexperienced men would push
‘ forward in a likely direction on the flanks, and being brought
‘ up by impenetrable jungle, or the edge of a precipice, return
‘ growling—now a block would occur to the front, and the entire
‘ force sit down to drink cold water or smoke the pipe of patience.
‘ Fortunately there was none to hinder, Wilde and Keyes had
‘ done their work thoroughly, and these recreations in their rear
‘ were enjoyed if not in patience at least in peace. Had the
‘ enemy occupied any one of the formidable defensive positions
‘ which the pass offered, in any considerable force, there might
‘ have been trouble, a false alarm of fighting to the front, showing
‘ how difficult it would have been to unite them at any part of it
‘ for attack or resistance. But the brunt of what little fighting
‘ took place had been borne by the advanced column who had

'crowned the heights on both sides of the gorge and proceeded according to the established rules of mountain warfare. As in this case, the hills bounding the road, especially on its southern side, were intersected at right angles by precipitous and almost impassable ravines; it was at first sight a puzzle to us how this was managed so quickly and efficiently as to keep the column well in advance of those that followed, and the pass at the same time entirely free for them. A word of explanation made all clear. The process was pretty, soldierlike, and entirely efficient, a couple of the leading companies were pushed up the hills on either side, the enemy if disposed to be troublesome got a round or two from the little mountain train howitzers to shake them, then the infantry charged and cleared them out, and that pair of hills was safe; coming down at their leisure they then fell in in rear, and the two next, ascending in their turn, covered the advance, which was throughout steady and well conducted, as might be expected from its leaders. At last therefore, hot, tired, somewhat ill-tempered, and very hungry, we reached the last and most formidable gorge of the pass: at that point where the streams flow two different ways, the one to the rear to join the Caubul river through the Eusofzaie territory, the other to the front to form the Chumla river and fall into the Indus under the dark shadows of the black mountain. We had been sixteen hours on foot and found the first column halted just beyond us, and looking out for a soft place and some rotten wood for a fire, too tired to enjoy the scene which was very fine, flung ourselves down to a pipe, a modicum of Ration rum, the blessings of soft grass and the knowledge that we had to go no further for the night.'

This description brings the first day's march to a close at a point about twenty-five miles from that at which it commenced and leaves it in the pass about two miles short of Umbeyle, and the plain of the Chumla valley on which it was situated, and there from the lateness of the hour they were compelled to halt for the night. From General Chamberlain's despatch we gather that his strategy had hitherto proved almost, but only almost, entirely successful. The enemy's attention had been drawn, as was intended it should be to the Durrun Pass. The stockade which had been in course of preparation near Surkhowa in the Umbeyle pass had been abandoned, and at most two hundred and fifty men had offered a feeble resistance to the passage of the advanced column. But the information regarding the pass itself had, like so much native information regarding routes and distances, proved useless or rather mischievous. Not that there was a suspicion of its having been given in bad faith, but because a

road which a mountaineer calls good and open, and which is good for him, his one pony, or his half dozen camels, is most frequently far from eligible for the passage of an army moving with its artillery, baggage, and commissariat; and further because he usually indicates his distances by *marches* which are of variable length, or by *time* of which he has absolutely no idea.

The force itself had then nearly completed its march, two miles further, and it would have been clear of the hills and in the open country of the Chumla valley, but entangled in the interminable pass, neither baggage nor commissariat were fully up for nearly four days.

Those four days sufficed to complete the combinations, and assemble the forces, of the tribes whom the route chosen had exasperated, and the two miles of that march unfinished on the 21st of October still remained so until the 16th of December, nearly two months later.

It was ascertained afterwards, that on first hearing of the considerable movements of troops which preceded the assembly of the expedition, the Hindostanees, dreading the coming reckoning which they early foresaw, had called upon the chiefs of the larger tribes far and near for assistance, had sent forth their Moolvies to preach the coming of the twelfth Imam amongst the people, and proclaim a Holy War, whilst threatening the weaker clans with fire and sword should they fail them in this their hour of need. They had effected a reconciliation with the Akhoond of Swât, whose friendship they could now no longer afford to neglect, and made special overtures to the powerful Boneyr tribe for help, or an asylum from their enemies. They also foretold to the latter that a force would enter the hills in the neighbourhood of their country, and attempt by treaty or proclamation to obtain from them a free passage to the Mahabun. But they warned them that, were they to permit this, their country would be seized, and their territory permanently annexed by the British, as was the well-known custom of those Infidels.

We can now see how well they calculated; how the proclamation sent out at the last moment, instantly followed as it was by the seizure of the Umbeyla Pass, which formed the boundary of the Boneyr country and gave access to its key, the Boneyr Pass, must have to their minds confirmed this intelligence; turned suspicion (so strong an element of the Pathan Character) into what they conceived to be certainty, and caused them to fly to arms for the protection of the territory, whose danger must have appeared to them imminent.

It was probably their urgent call for help, thus threatened, as they conceived themselves to be, that brought to their assistance

the Akhoond of Swât and the men from beyond his border to Umbeyla, and turned in favour of the Hindostanees the scale which the knowledge of the power of the English must long have kept librating in the minds of the leading men of the frontier. The chiefs once having resolved to take up arms, the fanaticism of their followers, already deeply stirred, ensured a numerous muster to their standards, and on the Akhoond's declaring himself for war a great combination of the tribes followed as a matter of course. There can be no question that the proportions which the affair eventually assumed were vastly greater than these causes alone could have produced, and were brought about by nothing less than what was considered to be the helpless condition of the force, or the hopes entertained far and near, by the hill men, of being in at the easy death and plunder of the infidel. It seems fair then to assume that the provocation given to the Boneyr tribe by the seizure of the Umbeyla Pass, was the cause of the original resistance which first delayed the advance of the force, and which gathering to itself fresh recruits with every hour of that delay, finally placed it in a state of siege and confessedly of no little peril.

Whether or no the passage of the Durrun would have had a like effect must remain an open question; the probabilities are in our opinion that it would not have done so, but we are at a loss to see how a different result could have been reasonably expected from the course adopted.

It was said at the time, and at first sight the General's well known character for dashing courage gives colour to the report, that he had all along anticipated resistance from the Boneyr tribe, whichever route he might adopt, and, considering their assumption of a hostile attitude to be merely a question of time, was willing to give them an opportunity of at once declaring themselves. A moment's consideration however must prove this supposition to be untenable; for should we adopt ~~it~~ ^{one of these} conclusions is irresistibly forced upon us;—either that he ~~is~~ ^{was} greatly miscalculated as to suppose that a march which, practically for all the efficiency of the army, occupied more than three days, could be performed in one, and that he moreover consented, on its completion, to the abandonment of all connection with his base of operations: or that desiring to maintain this connection, he was willing to place nine miles of its least defensible part at the mercy of the Boneyrwâl, whilst provoking them to resistance, or at best hazarding a line of conduct which could hardly have had any other effect. He must have been well aware moreover that in such a quarrel the Boneyrwâl would not stand alone, and that their natural allies were

at no great distance from the seat of operations, and powerful for offence.

But in the Despatch before us the hostile attitude of the Boneyr tribe, and the natural alliances which followed its assumption, are given as the reasons which rendered an advance impossible. It must then be evident that we must look to some other cause for the line pursued, and this will we think be found in the political conduct of the expedition.

In all our former dealings with the tribes political action, not to say intrigue, marched side by side with our columns; here an understanding effected by fair words or hard silver with one tribe prepared the way for a blow at their neighbours, and there the blow itself brought about a better understanding, as we wished to be understood, with all. We had been accustomed to look to political agency to clear our way to success by open force, and to secure its results. No expedition was conducted without something approaching to certainty as to those by whom it would be opposed from day to day—who would permit, and who dispute its passage. The officer in command marched in the direction indicated, and fought or held his hand as he was bid, and under the guidance of such men as Edwardes and Mackeson the system worked well enough.

Here however we believe political agency to have been subordinated to the military plan, which, sound as it was in a merely military point of view, was yet dependant for its success on the success of the political action. General Chamberlain no doubt received an assurance that the Umbeyla Pass might be attempted in safety as far as the Boneyrwal were concerned. But the means adopted for securing this result were inadequate and productive of the very danger against which they professed to guard. In order to put out of the question the possibility of a formidable resistance being organized in the pass, and intelligence conveyed to the Hindostanees of the proposed surprize, it was thought well to defer till the last moment any communication with the Boneyrwal themselves. Then a proclamation announcing our intentions was timed to reach them simultaneously with our armed occupation of their pass and the key of their country. Peaceable as were our professions, the very act contradicted them; and we can feel no surprise at the indignation which it excited, at their declaration that this act of treachery (as they considered it to be,) alone excited them to take up arms, nor at their justification by it of their persistent hostility, and unwillingness to enter into negotiations, in which they could give us no credit for good faith towards them.

The good will of these men might be propitiated or might be bought, and both courses were open to us, but an ill-calculated surprise of their territory accompanied by a feeble bid for their acquiescence in the fact, after its accomplishment, could scarcely be productive of any good result. The value of the military plan *per se* was undeniable, were it totally independent of the attitude of the people through whose territory the march was to be conducted. A timely treaty with the Boneyrwal might have secured the passage desired, but the mixture of surprise and negotiation, with a suspicious and warlike people such as those with whom we had to deal, could hardly under any circumstances have produced anything short of the hostility which followed.

The responsibility seems to have been a divided one, and had there not been what looks very much like an attempted mixture of *policy* with *action*, a giving to neither one nor the other of its proper weight nor position, the result might have been widely different. But between political action which mainly depended on an implied threat which the force was inadequate to carry out, and a military plan which was founded on the postulate of the completeness of such political action, the thing fell through.

We will proceed to relate how General Chamberlain, confined to his rocky encamping ground in the Umbeyla Pass, manfully fought through the siege which he now had to undergo, and, sheltered by a few miserable dry stone walls, successfully resisted for nearly two months the most formidable Pathan combination which had opposed our arms since the terrible times of the great Caubul rising, the murders of Burnes and Macnaughten, and the disastrous retreat and slaughter of the Khyber.

Placed as he was at a disadvantage, the magnitude of which was doubtless greatly over-estimated by the enemy, his defence has probably caused them a heavier loss both in men and resources, and inspired them with a greater respect for the British power than would have followed the most rapid and brilliant advance; whilst the courage and loyalty of the Pathan soldiers serving in our own ranks having been conspicuous and undoubted when both were most severely tested, gives us confidence in the source of power we have in their enlistment in time of need, and cannot fail to be a salutary lesson to those who counted on fanaticism, or their consanguinity to those to whom they were opposed, to seduce them from their allegiance.

In order to a correct understanding of what followed, it will be now necessary to give some description of the position of the Camp above Umbeylah, its capabilities as a defensive position and

the means taken to strengthen it for its permanent occupation, and we shall do so partially by quotations from the journal before us, and partially from descriptions gathered from other sources; so as to present as far as possible a complete picture of the state of affairs at this juncture. First then for our quotation :—

‘Yesterday we were in hopes of getting the route for this morning, and looking forwards to a march in the dusty plain beyond the pass. To-day no baggage, no commissariat, no march therefore. Officers and men scattered over the hill side are venting their impatience on the great pine-trees which they are cutting down for firewood. The hills ring with the blows of the heavy pioneer axes, the shouts of the men, and the crash of falling timber; here two dozen Europeans have shouldered a huge trunk for their company’s watch fire, and are staggering down hill with it, there they have nearly cut through one standing high up on the edge of a precipice and are rocking it to and fro and shouting *heads below*, whilst the tough wood groans and cracks, and the red stem and tufted head of the old tree totter to their fall.

‘The native soldier, more modest in his requirements, is breaking the dead stems of the low shrubs about, or plying his small hatchet on such as resist his strength, and a dozen little spires of smoke are already rising into the clear air from below, though it wants yet long of sunset. A strange picturesque camping ground! behind us the high line of the watershed of the pass, where narrowed to some fifty yards in width, it is dominated on the left by a huge mass of granite rock which stands up alone high on the precipitous hill-side like a sentinel to guard the gate, and on the right by a steep and stony mountain intersected by deep ravines and crowned by the inevitable pine. From this it widens out as it descends by regular gradations, and on these broad and level steps we have seated ourselves; whilst towards the valley convenient spurs again approaching shut in to a great extent the very amount of ground we require. A little stream trickles from amongst the stones and gives water enough for ourselves and the beasts, and wood we have plenty, the climate is not too warm in the day time, but rather cold at night. We only want food to eat and an enemy to fight to make campaigning pleasant enough here. The English private seems happy and contented with his wood-cutting, tumbles and scrambles,—great helpless overgrown schoolboy as he is, full of animal spirits, he goes to the hillside, tires himself out, then comes in with his wood, lights a fire, eats whatever mess his cookboy may have made of his rations, drinks his rum, gets his black pipe under way and for the time being cares for nothing more.

‘A Frenchman under like circumstances would have been employed in a thousand ways in making himself comfortable and never rested till he had his hut, his bakery, and his canteen; he would have snared small birds on the hills, or who knows? may be, entrapped a casual batrachian from the stream for his stew or his entrée, and we should have had the *allée du Panj Durrah*—the *rue Surkhowa* and the *Place Umbeyla* in no time. Why should we not imitate him in some of these ways, get out of our heads the notion that it is unmanly to take care of *ourselves* in those ways, and do for our men by careful instruction what Galton has done for the educated traveller and campaigner. We should be no losers by the process; and might save valuable life—or health without which the life becomes often scarce worth the having. However with all their failings they are fine fellows, and I wish we’d more of them here. To return to our camp, from the bottom of the valley all but the view of the hills and the jungle is shut out from sight—but on ascending their sides for a short distance the Chumla valley can be seen beyond us—the path to which must be by the bed of the watercourse which commences in the camp itself and winds down to the plain amongst grey rocks, and here and there a group of fine trees—there stands what they tell us is the village of Umbeyla, a not very considerable cluster of flat-topped huts about which a few figures in blue coats and turbans may be seen through the glass. On the north side of the valley is a long nearly straight row of hills, of no great height, extending as far as we can see—and from behind these again peeps up here and there a snowy spire, which hints of some good cause for the bitter coldness of the N. East wind, lying beyond; in the centre of the picture is a far distant line of dark hill country which must nearly represent the position of the Black Mountain, and on the right or south side of the valley which is nearly concealed from us by the lower spurs of the nearer hills, there is yet to be seen far off a jagged peak or two, which must belong to the Mahabun, “the hill of the mighty forest,” towards which it is supposed we are going—high up on the left again and closer to us is the great Goroo Mountain, about whose top 6,000 feet up, lingers a light mist entangled amongst the dark trees which fringe the sky line lower down, the steep sides are seamed by deep ravines into which we cannot see, and here a rocky mound, the point of some small half-detached dependent hill, breaks the slope, and there smooth precipitous faces of bare rock reflect a little greyish light; the rest is jungle and deep pine forest, and not a living thing seems to move on the face of it.

The whole valley looks quiet enough, Probyn with some of

‘ his own sabres and some guide cavalry went out to-day to reconnoitre, a regiment of infantry went out also with some sappers and miners to see him through the defile and cover the latter whilst repairing the road. Not a shot has been fired that we have heard, so they must have been unmolested:

‘ Oct. 23rd, last evening towards sunset shots began to be heard from the direction of Umbeyla, and presently the cavalry and a small party of infantry returned to camp, the firing soon after became lively, and after a time a night attack on the camp itself followed.

‘ It seems Probyn had been allowed to proceed towards Kogah some seven miles down the valley, peaceably enough, but on his return an attempt was made by the Boneyr people to get between him and the mouth of the pass, posting themselves in broken ground for the purpose. He accordingly charged them and cut his way through, the regiment covering his return through the defile where cavalry would be unable to act with freedom.’

‘ The 20th, after recalling their outlying parties, retired fighting the whole way into camp, which they did not reach until long after dark. The enemy were in some strength and tried to force their way into the lines, but by this time every one was ready for them, and they were met by a sharp file fire from the Enfield rifles, and grape from the mountain-train guns.

‘ The night attack formed a curious and picturesque scene, the dark line of the jungle to the front, and right and left the two portfires of the mountain-train shining like stars, whilst between them a dim line of infantry stretched across the valley. Suddenly comes a wild shout of Allah ! Allah ! the matchlocks flash and crack from the shadow of the trees ; there is a glitter of whirling sword blades, and a mob of dusky figures rushes across the open space and charges almost up to the bayonets ; then comes a flash and a roar, the grape and canister dash up the stones and gravel, and patter amongst the leaves at close range, the whole line lights up with the fitful flashes of a sharp file fire, and as the smoke clears off they are nowhere to be seen ; feeble groans from the front, and cries for water in some Pathan *patois*, alone tell us that the fire has been effectual. Presently comes another shot or two in a new direction, a few rolling stones on the hill inform the quick ears of the native troops that the enemy is attempting to take us in flank, and they push up to meet them at once, and so the line of fire and sharp cracking of our rifles extends gradually far up the dark and precipitous hill side, and the roar of battle multiplied a thousand-fold by

' the echoes of the mountain, fills the long valley from end to end, then there is another shout and charge, more grape and musketry which ends as before—but this time a dark group which moves slowly through our line and carries tenderly some heavy burden tells us that *their* shooting too has told.

' Presently from near the centre of the line comes a voice so full of command that all stop to listen, and prepare to obey. The order is "cease firing, let them charge up to the point of the bayonet, and then"—the rest is lost—but every soldier knows well how the sentence is ended, and stays his hand waiting in deep silence, which contrasts strangely with the previous uproar, for what is to follow. High up on a little knoll well to the front we see the tall form of the General towering above his staff and looking intently into the darkness before him, and he it was who had spoken; apparently however they had had enough, and but a few straggling shots from time to time, told that an enemy of whose numbers we could form no idea, still lay in the jungle before us. Presently these also ceased, but long afterwards we could hear their footsteps, and the stones rolling on the hills as they retired, and judged that they must be carrying off their dead and wounded, or they would have moved more quietly.

' Poor Gillies of the mountain-train was killed in this action. These guns had been furnished with portfires instead of friction tubes, and at night their light served to direct the enemy's fire upon them and cost him his life; he had insisted contrary to the advice of his medical men, for he was far from well, on accompanying his battery on service, and died a soldier's death at his gun, the first officer we have lost. A few other casualties occurred, but the enemy must have suffered severely, and the remainder of the night passed off quietly. Now however that blood has been shed, it is likely that we shall have more fighting before long.'

The description above quoted gives a slight sketch of the camp, and some account of General Chamberlain's first serious collision with the tribes. The latter was brought on immediately no doubt by Colonel Probyn's reconnoissance and the preparations in progress for a further advance in the direction of the Boneyr Pass; but would have taken place within a day or two had no such opportunity for attack been afforded them. The full significance of their hostility was not appreciated by us until later, but even now it was found necessary to think of reinforcements and the adoption of measures for maintaining the long communications by the line of the Umbeyla Pass.'

Meanwhile the numbers of the enemy about the village of Umbeyla rapidly increased, and they might be observed in small bodies perched high up on the spurs of the hills in observation of the movements of the force, wandering about the lower end of the pass, or seated on the huge rocks which here and there bordered on the road.

On the morning of the 25th Major Keyes discovered almost accidentally that an attack on the right of camp was in contemplation, and a considerable body of the enemy assembled for its execution. He instantly assumed the offensive, and, ably assisted by Captain Davidson, his second in command, drove them before him into the position afterwards known as the Conical Hill, and sending to camp for reinforcements, sat down to await their arrival. These shortly afterwards came up, consisting of a mountain train battery under Hughes, the 5th Goorkhas, a company of H. M.'s 71st H. L. I., and a small body of European marksmen. The marksmen lined the ridge of rocks, the remainder being placed in reserve. The guns were dragged up into position by hand and masked by sections of the Khaki-coated gunners standing in front of them, then the range was ascertained by means of Enfield rifle shell, and fuzes cut, and sights adjusted, accordingly. When all was ready the sections wheeled back, and the guns opened at once and made beautiful practice. The first shell knocked over a standard, and several of the enemy on the top of the hill. The marksmen too fired quickly and steadily, and the little puffs of smoke from their rifle shells formed a useful guide to their aim and elevation.

Presently the enemy begun to waver, and here and there one was seen stealing away amongst the trees in rear of the hill. At this Keyes with the 1st Punjab Infantry (the *Coke's Rifles*, so well known at Delhi) dashed across the plain at the double and storming the hill without a break, captured a standard, cut up several men, and drove the rest pell mell over the hills upon the village of Laloo, and the force then returned to camp. This little action may hereafter be remembered, *first* for its dash and success, and *secondly*, because in it infantry rifle shells were used for the first time in actual warfare. Projectiles of this kind have long been known to the sportsman, and General Jacob spent much time, labour, and money, in adapting them to the rifle which bears his name; those now used were the invention of Lieutenant Fosbery, an instructor of musketry attached to the field force, and were used with the ordinary Enfield rifle.

From this time the force may be considered to be actually besieged, for communication with the rear except to armed parties became unsafe, and bodies of the enemy crowned the heights

or scoured the plain to the front, cutting off all stragglers and keeping up a desultory matchlock-fire on the camp itself, and this, especially amongst the camp followers, caused several casualties.

Constant affairs of outposts now took place, more or less serious in their character, some of which deserve more special notice.

Hitherto we have in describing scenery or events, given extracts which contain irrelevant matter; for the future, especially as it is often necessary to compare several accounts in order to arrive at a correct idea of what actually occurred, we shall give a shorter summary, putting into our own words the information we have been able to gather regarding it, or borrowing without hesitation such of the language of our informants as seem to give the truest help to a right understanding, and in doing this reserve our verbatim quotations for such events as they may more closely describe.

In order to comprehend what followed, a further description of the position becomes necessary not as a halting ground merely, but as a camp prepared for defence, with its outposts and armament, and having been able to obtain this from many sources, we shall give it as succinctly as possible.

The form of the portion of the valley actually occupied by the main camp and its immediate defences was that of an irregular triangle, truncated at the apex, which situated at the watershed line was some fifty yards in breadth, the whole was from 450 to 500 yards in length, with a base of about 200. The apex was formed by the main gate or key of the pass and was a formidable position from whichever side it might be attempted. On the north rose the precipitous hill with its granite citadel before described, and on the south, deep ravines on each side of a sharp spur rendered that almost equally defensible; it was closed with the exception of a single opening for the road by dry stone walls, and a mountain battery was placed at hand for its protection. Here were the tents of the General, his staff, and the Commissioner Colonel Taylor, and close behind them on the one hand Colonel Probyn with his horse and the Guides cavalry, and on the other the 101st foot with a regiment of Goorkahs between them.

The base of the triangle was formed by spurs of the hills, which conveniently approached each other from either hand at this point, and were united for defence by a substantial stone breast-work, and immediately behind this, high rocks masked the bottom of the ravine, where the main body of the troops was placed, from the view of the valley beyond. Behind these lay the 71st Highlanders with several native regiments, whose positions were so continually changed as to render a description of them

which would be true of one period of the operations, liable to mislead regarding the next.

On the southern spur about 100 feet above the watercourse were mounted a twenty-four pounder howitzer and two nine-pounder guns under Captain Griffin, R. A., and on the northern a mountain train battery under Captain Hughes. In the centre was the main picket held by an European regiment, who were extended in line behind stone walls to a considerable height on the hills on either hand. The command of the whole of these front defences was entrusted to Colonel Hope, C. B., commanding H. M.'s 71st Regiment.

To the front on either side the hills rose abruptly and their spurs, though separated from those occupied for the defence, by ravines of considerable depth, yet offered a shelter to the enemy's matchlock,—men within range of the position. On both flanks of the camp itself also, the mountain sides were steep and difficult of access, the fact of the distance between them at a height of 1,500 feet being only 800 yards, will convey a fair idea of their angle of ascent. It will also show that every portion of the camp was liable to be searched by the fire of an enemy posted upon them at that elevation. To protect it therefore it became necessary to throw out a chain of posts on either side to this distance at least, and a natural break in the hill side seemed from below to indicate the very positions required. But inasmuch as the camp itself was commanded by the points thus selected, so it was found on reaching them, that they in their turn were dominated by strong positions further up in the hill. Of necessity therefore the outposts were pushed on further and further, until the process was only stopped at last on the southern side by the occupation of the Crag Picket, the highest point of the range, and on the northern at that of the Eagle's nest by the impossibility of maintaining any post at a greater distance from the main camp. As it was, no relief from below could reach the Crag Picket in less than forty-five minutes, nor the Eagle's nest in less than one hour from the time of starting. From below also, neither point was visible, and were assistance required it must be sent for, which involved an expenditure of time, that practically almost doubled the distance.

Roads had to be made to reach and connect all these posts, and breastworks for their defence, and the construction of these with their maintenance and relief harassed and fatigued a large proportion of the force. From their peculiar situation the Eagle's nest and the Crag Picket became the keys of the position, and being so were moreover situated at the extreme points of the line occupied. The enemy early discovered their impor-

tance, as was shown by the frequency and obstinacy of their attacks on both, some of which it will hereafter be necessary to describe.

When a position, especially one intended for a lengthened occupation, is selected, care is of course taken, either that it is not commanded by high ground in its immediate neighbourhood, or that such ground can be held by strong posts capable either of immediate relief, or of prolonged independent resistance. These are besides arranged so as to afford each other mutual support, and so that the fall of any one of them will not of necessity compromise either the remainder of the line or the safety of the camp or entrenchment; a position of this kind becomes on a small scale that of a large army acting on the defensive, the one being covered by its outlying pickets and entrenched posts, as is the other by its advanced brigades, redoubts, and fortresses, and the same general principles apply *mutatis mutandis* to both cases.

In both the strength of the whole is mainly that of its weakest point, and this again lies as much in the promptness with which it can be efficiently supported, as in its intrinsic natural or artificial advantages. To be safe it must be capable either of withstanding unaided a more powerful attack by open force than there is any reason to believe can be brought against it, or holding its own against such an attack for a considerably longer time than that calculated for the march of its supports.

When however the position assumed is a compulsory one, the situations of its outposts are frequently such as would under no other circumstances have been selected, and then the natural contour of the ground must as much as possible be turned to advantage by artificial means, and the distance, or other difficulties tending to delay the arrival of succours, compensated for as much as may be. In the case of a large army the position of the outposts would probably be selected either by the commander himself or some superior and competent officer, and they would then be strengthened according to their purpose and importance under the direction of the chief of Engineers. With a small force both duties frequently fall upon junior officers, and mistakes are more liable to occur either in the selection of the positions for the various posts, or in their subsequent preparation for defence.

It is confessedly difficult to attain without much experience that military coup-d'œil which will at a glance detect the natural strength or weakness of a position in all its details, under other than exceptional circumstances,—and that will at once fix upon the points immediately requiring attention.

Some degree of professional knowledge would be undoubtedly necessary to turn to the best advantage the ground or village to be held by a brigade accompanied by cavalry and artillery, especially where labour and materials were scarce. But to place a company or two of infantry in safety on strong ground previously selected for him with abundant material at hand ought not to be beyond the power of the youngest Ensign in the service.

It is occasionally the duty of a General to send some of his men into action under circumstances which will render the return of any one of their number improbable in the highest degree. If he can be shown to have done this as the only price at which a necessary object could be attained, and not recklessly thrown away, the lives of his soldiers, he is held to have acted rightly. Marshal Pelissier is said to have remarked with a shrug of his broad shoulders when alluding to the terrible loss of his division at the storm of the Malakoff, 'Eh bien ! que voulez vous ? 'pour faire les omelettes, il faut casser les œufs.' And though Englishmen were offended at the levity of the remark, the principle it involved was granted, and his calculation admitted to be correct.

Such responsibility less often falls upon inferior officers, and is at all times in the English service undertaken with more reluctance and deliberation than in other armies, especially the French, partly, because of the different natures of the two peoples, partly, because their soldiers are originally conscripts, ours recruits.

But if we are apt unreasonably to reprobate an expenditure of life when deliberately incurred by an able officer at the call of what he honestly believes to be his military duty, because we are unable to see the cogency of the arguments which forced him to the step, or because we are disappointed in its results ; we are naturally the more incensed at the loss of a single man through ignorance, carelessness, or incapacity. Nor do we envy any officer his feelings who shall discover such to have been the result of any want of professional knowledge on his part.

Few situations are more trying to a soldier than a purely defensive one. The superiority it concedes to the enemy, the comparatively monotonous life which it enforces, and the increased state of vigilance, uncertainty, and preparation for attack, make large demands on his endurance and temper, and it becomes doubly necessary to compensate to him, by care for his security and well-being, for the many disadvantages under which he is placed ; the quickness with which the skill or ignorance displayed in these particulars is seen and appreciated by the men themselves is very remarkable ; not so the effect which it at once produces.

Even should an officer be ignorant of the niceties of field fortification or unable to work out the simple arithmetical problems involved in the construction of earthwork, yet when placed in charge of men for whose lives he is responsible, it may be reasonably expected that in protecting them he will put to some use such common sense as he may have been gifted with. If he be ordered to construct a breastwork for instance, that he will build it, so that his own men shall be able to fire over it as much as possible, and the enemy as little as possible.

Further reflection would induce him to make it large enough to contain the party provided for its defence, not one-half or double the size required.

Then he might come to see that it would be well that the sides should not be subject to enfilade fire specially from good cover at short ranges, and finally as a refinement he might even seek to obtain a flanking fire on one or more faces of his work to his own advantage.

Perhaps a thoughtful man would, especially when his enemy were good marksmen, by placing timber on his wall supported at short intervals, or some one of many well-known rough and ready methods, endeavour to obtain for his men additional security.

Then were there an opportunity of getting at the ground in front, even for an hour, he would clear away cover from his immediate neighbourhood, and dispose such obstacles as might be at hand to retard the advance of the enemy.

In this case too common sense would suggest; *first*, that they should be real obstacles;—*secondly*, that they should detain the enemy under the fire of his work, not shelter him from it or detain him elsewhere;—*thirdly*, that if surmounted they should not assist him in getting into the work itself as even in regular field works is sometimes the case with *fraises* injudiciously placed.

All this seems easy enough, and no more than we have a right to expect from any man who knows no more of fortification than its simplest definition—that it is ‘the use of means ‘for enabling a smaller force to resist a greater,’ the highest range of this art, complicated as it is at every step in advance, by fresh elements introduced into the calculation, embraces no more than the science of accumulating obstacles, and concentrating fire in front of each of them for the defence of the position. It commences with a mound, a ditch, and a palisade now, as it did in the time of Julius Cæsar, and the first step consists in assigning to these, correct position, direction, and limits. This once understood, the transition to Vauban, Carnot, and Professor Fergusson is by no means difficult. •

A Bootanese bamboo fort, a Burmese stockade, or a New Zealand Pah, show that mere savages, guided by what is at times little better than instinct, understand how to do the right thing with the materials to their hands, and do it in a way that shames our science and civilization.

If such savages with their rude knives and implements, armed as they are with bows and arrows, or at best the matchlocks of India, or the rudest muskets that Birmingham can produce, are able to throw up in a short time works, and accumulate obstacles, which render their fire as deadly as it has proved to be to the best troops in the world, surely our science ought to be able, backed as it is by the best working tools and weapons possessed by any army, to render a post held by a small number of our troops impregnable to a host of them.

But over-confidence in our own powers, great as these are, often makes us neglect the simplest precautions, precautions which not even the veteran soldiers of Rome, when moving in the country of their most contemptible foes, ever neglected to take for the security of their camp of a single night, much less for that of one intended for any lengthened occupation.

When on the other hand we do take precautions, we are apt to consider the slightest barrier to be sufficient to interpose between ourselves and our enemy without much heed as to its direction or the other considerations which should apply to it; forgetting that the expenditure of a little thought will more than treble the value of the labour whilst, may be, saving much that is unnecessary in doing so.

It is not well to underrate or despise an enemy however barbarous, especially when his numbers and mode of fighting are comparatively unknown to us, nor to forget that fanaticism will often for a few minutes place men, careless of their own lives and content to die for one blow at their enemy, on a par with the most carefully trained troops in the world who fight merely for pay or in self-defence.

If we are to record and profit by our experiences, surely these are some of the lessons to be gathered from any account however imperfect of what took place at Umbeyla. In the construction of the most important outworks of the camp there, most of the simple conditions we have laid down were more or less violated in the first instance, whether from ignorance or over-confidence is not clear. It is painful to read of the repeated loss of valuable life, because breastworks were in one case too high for use, in another too low for protection, because the sides of the works were subject to enfilade fire or to be taken in reverse, defilade and efficient flanking fire on their faces being almost universally neglected,

directed, whilst its commanding height showed it to be the key of the position.

They had been gradually collecting on the mountain in its neighbourhood during the whole of the 25th, and were at first believed to have meditated an attack on this side simultaneous with that discovered and defeated by Major Keyes. Whether their plans were altered by the ill success of their friends on the opposite hill, which they must have seen from the Goroo, or whether they had some other cause for failing to act in concert with them is not known, but on the morning of the 26th they could be seen in large numbers ascending the lower spurs of the mountain and winding in long file amongst the rocks and jungle towards its summit. The outposts on this side, especially the Eagle's nest, were at once therefore strengthened. The latter post received thirty marksmen of the 71st and 101st Regiments and eighty picked men of the 20th Punjaub Infantry under Major Brownlow, whilst the Hazara mountain train battery took up a position somewhat lower on a small Mamelon about 400 yards distant; between them and the Eagle's nest lay the detachment of the 71st Highland Light Infantry under Major Parker, and the 6th Regiment Punjaub Infantry under Major Hoste, the 5th Punjaub Infantry being extended along the crest of the Mamelon with three companies in support of the guns under Lt.-Colonel Vaughan, who also commanded the whole of the left pickets. A low breastwork at the base of the Eagle's-nest was garrisoned by 120 men of different Regiments, and the line was complete. At about 500 yards to the front of the line, and at a considerable height above it, was a large semicircular breastwork or *sunga* which was crowded by the enemy who numbered two or three thousand men, and filled the jungle below it with their sharpshooters.

Between these and some of the garrison of the Eagle's nest a desultory fire had been maintained for some time, or up till about 12 o'clock in the day, and then ceased. A short pause followed, then waving their swords and standards, with loud shouts, the enemy sprang over their breastwork and poured in dark masses down the hill to the attack, their marksmen dropping into every patch of brushwood or behind every stone that would shelter them, and firing to cover the advance, which was continued by the swordsmen under the chiefs themselves who rushed on with the greatest gallantry to the storm of the picket.

But between the base of the hill and the rocks on which the latter was placed lay a little plain some eighty yards in breadth which was swept by the fire of the work, and here they became exposed to so close and deadly a fire that they were forced after

many efforts to abandon for a moment the attack and retire under the shelter of the trees and rocks ; their sharpshooters from the hill side then redoubled their fire, which fell like hail on the exposed portions of the *terre-plein*, splintered the stones of the slight parapet, or brought down the bark and small boughs of the trees in showers. This caused many casualties, and from the excellent cover and length of front which they occupied was difficult to reply to effectively. Here and there a small party moving off with a dead or wounded man proved however that what was done had its effect. After a time a second determined rush was made, and two of the enemy's standards planted successfully, notwithstanding the fall of many of the party, under the rocks on the top of which the Eagle's nest was situated, and in this position those immediately about them were entirely sheltered from the fire of the work ; seeing this, small parties of the enemy began running the gauntlet of the fire on the little plain in front, and joining those under the rocks : a powerful storming party would thus have been shortly formed, with but about thirty feet of rough scrambling to get over before reaching the parapet itself. Once there, and engaged in a hand to hand contest with the garrison, their supports in any numbers were close at hand, and, from the entire absence of all flanking fire, could have joined them at no risk to themselves until reaching the top of the rocks.

This danger was seen and appreciated by one of the officers in the post. Two or three marksmen were so placed as to command the little plain, and directed to shoot at no one but those actually carrying the standards. Then a few volunteers brought up heavy stones and hove them over the parapet on the heads of those below. They stood for a short time, till at last several of their number being hurt, and the shower of stones not abating, they were compelled to run for it. The well-trained marksmen waited patiently, and at the right instant shot down the standard bearers according to order, nicely under the fire from the parapet, several attempts were made to carry off the standards themselves, which resulted in a pile of the enemy's bodies being formed over and about them, and the danger was over.

Presently the 6th Punjaub Infantry under the gallant Hoste charged up the hill to their front and caused a movement in retreat which extended for a minute or two to the whole of the enemy's force as far up the hill as the great *sunga*,—but the nature of the ground prevented an advance in any strong formation, and the enemy regaining confidence turned upon them and charged the line of skirmishers sword in hand in overpowering numbers. The 6th fell back, slowly at first, but getting mixed up with the

enemy, a mass of combatants was rapidly borne down the hill as far as the original line. The enemy, elated at what they imagined to be a signal success, shouted loudly and, quitting their cover, poured down from rock and jungle to complete the victory. They reckoned without their host. Major Parker of the 71st had deployed his men, who stood firm as the rocks themselves, and received them with so sudden and deadly a file fire that they retired as quickly as they had come. The mountain train guns pouring in grape and canister and fire of the 5th Punjab Infantry taking them almost in flank, their onset, dashing and rapid as are all the attacks of these mountaineers, was changed into as sudden a retreat, many a blue coated Pathan, keen blade, and long matchlock, strewing the slope of the hill as they went up. One of the fallen standards was captured by the 20th, and it was with the greatest difficulty that the entire native portion of the garrison of the Eagle's nest had been prevented from rushing down from their rock to take part in the hand-to-hand fighting and charging with the 6th. Their commander however held them well in hand, and it was well he did so, for though the attack on the main line was triumphantly repulsed, yet the immediate front of the post was to be reached by no fire but that of the garrison themselves, and the remainder of the day was passed in attempts on the part of the enemy to capture it, which, determined at first, grew more and more feeble as the day declined.

Meantime the slaughter at this point had been terrible, considering the numbers engaged, and within the little work lay a pile of dead and wounded men whom it was impossible to remove or more than partly attend to. The gallant Richmond, distinguished for conspicuous bravery on the 22nd, when being detached from his regiment with a party on one of the spurs of the hill bordering on the pass, and surrounded by the enemy in great numbers, he had cut his way through them and rejoined the Regiment, was killed here; shot from the hill above, whilst cheering the men under the hottest fire which fell on them that day; knowing this to be the post of danger with a soldier's instinct, he had volunteered, day after day, to remain here, and his commander was not one to balk a spirit like his. Lyons, the surgeon of the 20th, regardless of a fire under which *combatants* at times quailed, placed the dying man under shelter of a fallen tree and sat beside him, himself exposed to the storm of ball from the hill, or coolly passed from man to man of the wounded doing for each all that skill or tender care could do. Major Brownlow inspired into every one a portion of his own gallant spirit, here directed the fire of his men and steadied

their excitement, there tended his wounded and dying, he not being sheltered under the parapet, as they were, and kept the while a vigilant eye on the movements of the enemy. No wonder then that they fought magnificently, and died, when it came to dying, as men should. Captain Butler, V. C. of the 101st, who had come up with their marksmen, fought like a private soldier, and by his example and good shooting did great service; he is supposed to have killed nine or ten of the enemy with his own rifle; indeed the practice of these men throughout appears to have been admirable, and on the return to camp of the marksmen of the two Regiments a statement was made that they could '*count ten skins apiece.*' This Americanism of course must have been, as all Americanisms are, slightly exaggerated, yet the slaughter in front of the post was great, and the number of the enemy put *hors de combat* so far exceeded the official returns that there must have been some near approximation to the truth.

Towards evening that party was relieved and the position garrisoned for the night, which passed off quietly, but in the morning there was weeping in many a Boneyr village, and men came in under a flag of truce to seek for their dead, and carry them off for sepulture in the burying places of their fathers. These men did not seem humbled or beaten, spoke freely and frankly as mountain men will, acknowledged in part their loss, but said there were more there behind the hill who would supply the places of those gone by the fortune of war, and seemed to mean fighting rather than otherwise.

A number of the Hindostanees from Mulkah had arrived in time to join in this action, and suffered some loss. Among the standards which were brought up by them was one which was seen then for the first and last time during the campaign, this was the Regimental colour of some Native Infantry Regiment which had *gone* in the time of the great mutiny, and they had the hardihood to place it on the hill side some 150 yards from the Eagle's nest; the result was that the attention of some of the marksmen being called to it, every man who approached it was at once either killed or wounded, until at last no one ventured near it, and it was left standing by itself; the charge of the 6th did not reach it, and it was soon after carried off not to appear again in the front of battle during the rest of the operations; its possessors doubtless guessed from what had happened that it was likely to attract to them far more notice of the same sort than they at all desired.

When there was leisure to ascertain the loss which took place on this day, it was found that nearly one-half of the garrison of the Eagle's nest had been either killed or wounded, entirely by the fire

of the enemy, that the 6th had suffered severely during their charge and subsequent retirement, principally from sword-cut wounds, and that neither the 5th nor the mountain train had escaped loss in a less degree. The action was not without its effect on the Boneyrwal, who confident in their numbers, the assistance of the Hindostanees, (some of them trained in the old Native Infantry Regiments,) and the support of parties from the smaller tribes about, had been rendered more so by the sight of the insignificant force opposed to them, separated as it was from the main body, and had yet received a signal check which for the first time began to force upon them the true nature and magnitude of the struggle to which they had pledged themselves. They now therefore became solicitous regarding the safety of their own pass which they fortified, assembling in rear of its crest a force for its protection, and establishing a camp near the top of the Goroo Mountain, the possession of which would have given to the British the command of the whole of the lower and dependent ranges, and therefore necessarily that of their pass and country. For, except for a short distance, these men will not fight up-hill, and the confidence with which they will descend upon an enemy is found to be greatly diminished when the process is reversed. A charge made on them from above is generally successful, though made with greatly inferior numbers, whilst an attempt to storm a hill on which they are strongly posted, is invariably resisted to the last moment, and from their activity, resolution, and many resources, is both a dangerous and difficult undertaking. Their camp could not be seen from any portion of the position or its outposts, but its existence was ascertained beyond a doubt from the number of large birds which at certain times of the day hovered over a particular spot beyond the crest of the mountain, a sure indication in India of the presence of any considerable body of men, as well as of their usual hour for dining.

The next three days were occupied by the enemy in assembling their forces which now began to crowd the level ground about Umbeyla, move in long procession down the Boneyr Pass, with standards displayed, or take up positions in the hills to the front and on the flanks of the position. They also established many little posts from which a few cool, steady men, protected by small stone breastworks, kept up a most galling fire on the entire camp and its outworks. The European marksmen were continually employed in replying to these, a dangerous and harassing duty which, whilst keeping them continually under fire, rendered necessary the alternate ascent and descent of almost every eminence in the neighbourhood of the camp. They were able

however to kill several of the enemy notwithstanding the admirable cover which they occupied, and keep them, after a time, at a respectful distance from any position known to be occupied by themselves.

The full results of the combination of the tribes now began to be seen in the accession of numbers which the enemy hourly received, and some great movement on their part appeared to be in contemplation. The small valley which debouched near Umbeyla at right angles to the pass, on the right hand, and extended as far up as the village of Lalloo and the Conical Hill was observed to be filled by bodies of the enemy who, waving their standards in defiance, proceeded in an almost unbroken stream towards the village and heights beyond it. This movement was so marked on the afternoon of the 29th of October that General Chamberlain directed fire to be brought to bear on them by the howitzers and nine-pounder guns of Captain Griffin's battery, from which however the enemy were invisible. A system of signals was therefore rapidly improvised and organized by which the fire of the guns could be directed from the 'Standard Picket' 1,500 feet above them, and by sinking the trails of his guns and attention to signal, Capt. Griffin was able to throw several shot and shell at that immense range with good effect. Night however soon fell, firing ceased, but an impression prevailed amongst all who had been able to watch the enemy's movements up till dark, that an attack in force was imminent, and that it would in all probability be mainly directed on the right of camp and the outposts of that flank. In Keyes' position especially as being the highest and most exposed of these, special vigilance was observed, and the officers, Native and European, sat until late about their watchfires, talking over the probabilities of a fight on the morrow.

The position held at this time by the extreme left was a small irregular plain, in shape almost a parallelogram some two hundred yards in length, by about eighty in width, at a height of about 1,500 feet above the main camp. Three corners of this were occupied by mounds of considerable natural strength which formed the Keyes' 'Cliff' and 'Centre' Pickets on the side facing towards the south, and the 'Standard Picket' which overlooked the position below, and with the Cliff Picket strengthened the extremities of the long side of the post facing to the front and the Chumla valley. Slight breastworks had been constructed to unite these mounds, and they were held day and night by the 1st Punjab Native Infantry. High above this, and commanding both the *terre plein* and the pickets at its angles, stood the hill of the Crag Picket, afterwards well known to the

native portion of the force by the name of the Kuttul Ghur or slaughter-house. This, standing at a distance of about 200 yards from the Cliff and Centre Pickets, from which it was separated by a narrow ravine, was about 500 feet high, and crowned at the summit by a pile of perpendicular rocks some thirty feet in height, all but inaccessible from the side of the camp. The hill itself was exceedingly steep and covered with jungle, large pine trees, and rocks of considerable size, above which stood out the natural citadel alluded to. On the night in question it had been occupied by a small party of the 1st, as a post of observation only, twelve men under a non-commissioned Officer being placed there under cover of a stone breastwork and some fallen timber.

During the night the enemy silently approached the post and collected amongst the brushwood and ravines to its front and left, unobserved, in large numbers; the night being very dark with a cold wind blowing, they were enabled to organize a powerful storming party in its immediate neighbourhood; about half an hour before daybreak, under the leadership of a native officer of one of the mutinous sepoy regiments, they rushed up, drove out the feeble garrison, and, occupying the rocks to the number of between 200 and 300 men, at once commenced strengthening their position, and opened a matchlock fire, ineffectual only by reason of the darkness, on the pickets and regiment bivouacked below; the gallant Pathans of the 1st, though their expulsion had been somewhat of the suddenest, gave way no further than they were forced to do by direct weight of numbers, but taking up a position under the large rocks at the base of the citadel, opened fire on the enemy, called for support to their comrades below, and spite of the fire directed upon them, and the large stones hurled down by the enemy, manfully held their own.

Major Keyes was not the man to leave his soldiers for a moment in this strait, were it possible to assist them, and taking with him Lieutenant Fosbery who, happening to be in his camp, volunteered for this service, and about fifteen or twenty of the best men whom he could collect on the first alarm, at once proceeded over his breastwork and up the hill to their assistance, his Adjutant Lieutenant Pitcher with more men following at a short interval.

On arriving at the base of the rocks some nine men were found sheltering themselves as best they could from the missiles best poured on them from above, and returning the fire when an opportunity offered. Major Keyes placed his party in such cover as offered, and fresh men of his own corps with some few of the guides coming up, a fire was maintained on the top of the rock which however from the uncertain light did but little damage.

The pickets too below began firing, but from the same cause many of their bullets fell amongst the party they were intended to assist, who were thus exposed to fire both from front and rear. The enemy also bringing up large stones hurled them in great numbers from the top of the rocks, and these as well as the splinters they occasioned caused several severe hurts.

At last the day broke, and the shooting on both sides became more accurate, though there was not as yet light enough to enable the enemy to make out the small number of those immediately opposed to them. At no time were these more than between seventy-five and eighty men, and had the enemy become aware of their weakness, they would instantly have charged and by their mere weight must have forced so small a body down the hill, spite of any courage they might display: as it was, they probably imagined that their boldness and persistence could only be occasioned by numerical strength. Major Keyes fully appreciating the advantage given him by the conduct of his men during the darkness, and, aware that should the day break fully whilst they were still in the position they then occupied, the enemy could not fail to take the initiative, and that his regiment below moreover would besides be exposed to the plunging fire from the crag itself, determined to attack them there at all costs without delay, knowing that supports could not be far distant. He waited until the 20th Native Infantry entered the pickets below, and on Major Brownlow moving out to cover his right flank, gave the order to fix swords and charge; but here arose a formidable difficulty, for access to the crag itself could only be gained by two narrow and precipitous paths which admitted of only a single man passing up at a time, and the rocks above them were crowded with the enemy; the party however rushed at the ascent with a cheer and grappled with their difficulties as best they could; Major Keyes leading in front, Lieutenants Pitcher and Fosbery leading together on his right. Lieutenant Pitcher was knocked down and stunned on arriving at the base of the rocks, and the entire command of this side of the attack then devolved on his companion. All difficulties were after a time surmounted, and the top of the crag itself was gained, but many of the enemy refusing to stir and setting their backs against the rocks, died fighting to the last. The nature of the resistance experienced may be gathered from the fact that, whilst but twenty-five men at first accompanied their officers to the top of the rocks, sixty of the enemy's killed and wounded were picked up afterwards in and about the post, besides those who must have escaped or been carried off by their companions on their retreat.

Major Keyes had here a remarkable escape, one ball striking the hilt of his sword whilst held in front of his body, and doubling up the steel guard, another passing through his coat, whilst a third carried off two of the fingers of his left hand. Subadar Hubbeeb Khan, who accompanied him, displayed the greatest gallantry, receiving a slight wound, but repaying it, as did his commander, with heavy interest.

The daring courage which suggested to Major Keyes the making of this attack with his small party on so large a body of the enemy, strongly posted as they were, could scarcely have been rewarded with success, but for the consummate judgment with which the exact moment for the attempt was selected. His right flank being placed in comparative security, there was just light enough to enable his own men to see their way, and fight in the hand-to-hand conflict that was sure to ensue, and yet not enough to enable the enemy to discern the weakness of their assailants;—he seized the instant, stormed at once, and won the day.

The whole attack shows what may be accomplished in this species of warfare with seemingly most inadequate means by dash and judgment. Not that the risk run could have been justified under other than most exceptional circumstances; for had either of the European leaders been killed or disabled at the critical moment of the attack whilst compelled to head their parties, and while as yet unassisted by their men they were engaged hand-to-hand with the enemy, scarcely a man of the whole would have lived to tell the tale.

As it was on the position falling into Major Keyes' hands, the large body of the enemy who were waiting in the immediate neighbourhood for daylight sufficient to enable them to bring a fire on the pickets below, which must have rendered them all but untenable, received so heavy a loss and discouragement as to induce them to retire altogether. Their attack on the right of camp thus failed entirely. The original plan of the enemy is supposed to have included an assault on both flanks, and a simultaneous attack on the front defences of the main camp. That on the left flank was not made at all, probably owing to the loss experienced by them in their former attack on the Eagle's nest Picket on the 26th, which they must have observed to have been since then considerably strengthened; but a large body of men from the more distant tribes made a bold and powerful attack in front. Advancing under cover of the rocks and trees which filled the valley, and creeping from shelter to shelter, they occupied the ravines on either flank in force, and were then concealed from observation. On hearing the firing at the Crag

Picket, which for the few minutes immediately preceding the storm had been heavy and well sustained on both sides, they quitted their concealment and dashed at the breastwork, their keen swords whirling over their heads, and their heavy many-coloured standards fluttering like pennons with the cool morning breeze and the rush of the advance. As usual their marksmen judiciously posted, covered the charge of the sword and spear-men by a heavy fire. The latter on the right made a determined dash at Capt. Griffin's guns, but the rapid and well-directed fire of the heavy battery scattered them before it like chaff, though at one time they were nearly in through the embrasures. One man was knocked down and killed with the sponge staff whilst clutching at the muzzle of a nine-pounder and cutting at the men about the gun,—another killed by the officer in command, and a standard captured by the European gunners.

The 71st and 101st maintained a heavy file fire from the breastworks on either side, and the first charge failed.

Meantime the 5th Goorkha regiment had been brought up to the breastwork, and the little hillmen stood breathing heavily like hounds held in leash, their small eyes glittering with excitement, and their nervous fingers now and again twitching at the hilts of the deadly Kookries in their belts. Presently they got leave rather than an order to go, and dashed out in an instant; the pass however contained so many obstacles, and the ground was so broken, that what was at first a united charge became soon resolved into a series of isolated single combats. The enemy, starting up from the rocks and watercourses where they had hidden themselves from the grape and the fire of the Enfields, opposed them at every step in increasing numbers: on the left Lieutenant Blair of the Engineers, who accompanied the regiment out, gallantly engaged a Pathan of great stature in single-combat, but the latter, covered with chain armour under his clothing, was proof against the regulation sword, and in the struggle which ensued both fell, the Pathan under. Some six of the enemy coming up at this instant were preparing to despatch the officer, but were killed in succession by three of the Goorkhas who were just in time to save him. On the right, where the ground was most broken, the charge was carried too far, the Goorkhas, pressing on in pursuit of the enemy dislodged by the first charge, became separated one from the other; and, entangled in the network of rock and jungle, and carried away by the excitement of the fight, could not be recalled before it was too late; the enemy, now safe from the fire of the camp itself, turned upon them and streaming down the hill sides took them in flank also, and the gallant corps had

at last to retire within the lines with heavy loss. It was not until evening that parties covered by marksmen from the hill side were able to recover the bodies of those killed on the occasion. When these were at last brought in, they were found to have been shockingly mutilated by the enemy, as if in revenge for the hasty retreat and loss which their charge had at first inflicted on them.

Those who saw the darkened faces of these dashing little soldiers as they gazed on the disfigured bodies of their dead comrades, watched their gestures, and heard the muttered curses which escaped them, rightly judged that it would fare ill with the Pathan when next he should stand to face them. Subsequently it appeared that these hillmen invariably so cut up the wounded of their enemy, not in the deliberate and barbarous manner practised by some in India with whom we have been brought in contact, but because in a charge every man of them as he passes near an enemy will make a blow at him or drive his spear through him as he goes, his being already dead making no difference; and when the party is a numerous one, this process results in apparently wanton mutilation. It also came to be known that when unable to carry off their own wounded, they would kill them themselves rather than permit them to be subjected to like treatment, which is habitual amongst these tribes in their frequent quarrels one with another. There is no reason to believe that any one of the wounded who fell into their hands throughout the operations was unnecessarily tortured, though instantly and without mercy despatched.

But the indignation excited amongst both the European and native regiments, who were not aware of this, was so deep that for the remainder of the campaign, quarter was never sought nor given for an instant, and it would have been useless for an officer to attempt to restrain the men. He could only turn his head and pass by on the other side. A story is told of one officer who, accompanying a column sent out to the ground of one of the late actions, observed a stir amongst some of the European soldiers on the hill-side, and a large group formed about some object on the ground. On ascending a rock above them a remarkable scene presented itself, in the centre lay the mutilated body of a slain comrade, and at its head stood a non-commissioned officer with a Testament in his hand. Man after man of the group came up, and to each a solemn oath was administered on the book and the body, that from that hour out, they would neither save nor spare, but pay the bloody debt to the uttermost. We gather that the oath was well kept, and that many a tall

Pathan, recreant sepoy, and fanatic Moslem read his fate in the stern eyes and pale compressed lips of those who had sworn to give no mercy.

The remainder of the day passed off in quiet, and the night was undisturbed, but the morning showed the hills to be studded with the outposts of the enemy, and the dense cover on their sides to be here and there occupied by marksmen, who now and for many days afterwards returned each morning from their camp or village almost to the same spot and harassed the defenders with a desultory but accurate fire. At times, a demonstration was made by the enemy who, crowding out of the village and ravines in its neighbourhood, formed into irregular columns on the plain to its front, and could be seen waving their standards, flourishing their swords, and firing matchlocks, as is their way when about to commence a forward movement. Sometimes they would advance into the pass and plant their standards within range of the works, but the Enfield bullet and the Enfield shell, with an occasional round of shrapnell from the heavy battery, soon taught them the limits within which it was unsafe to venture, and after a time, unless meditating an attack in force, they confined themselves to demonstrations which exposed them to comparatively little danger, and yet sufficiently indicated their strength which daily seemed on the increase. Occasionally a few fresh standards, or a body of men with some peculiarity of dress which, though almost imperceptible to European eyes, was at once recognized by our Pathan soldiery, would appear amongst them, and thus it came to be known, independently of the reports of our spies, that the war was attracting recruits from districts more and more distant from the scene of operations.

It had now become evident that to attempt to force a passage through the lower portion of the pass in the face of these men could not fail to expose the column to severe loss, and that it would scarcely be possible to get the baggage and commissariat into the plain by this route at all. The whole of the road by which Colonel Probyn had descended on the first reconnaissance was commanded from the slopes of the Goroo Mountain, which from its height it would have been impossible to crown, and from its extent to hold in force sufficient for the purpose. The communications also by the way of the Umbeyla Pass with the Eusofzaie daily seemed to be less secure, and had the enemy by making a detour in rear of the mountain descended in force upon one of the defensible portions of the pass, a serious interruption must have ensued, besides which the detaching of troops who could ill be spared from the main body,

for its recapture and subsequent defence, would have involved much loss of life, delay, and inconvenience. The force then, thus occupying a section of the pass some 500 yards in length, could no longer securely use either portion of the remainder for the passage of its supplies or its own advance.

The Boneyrwal moreover bitterly complained of the occupation by our pickets of the slopes of the Goroo Mountain, and dreaded some attempt to occupy the summit. This would have given to General Chamberlain the command of their pass and country, which they persisted in believing or pretending they believed to be his object; and they therefore continued to maintain a large force in their works above the Eagle's nest and annoy the whole of the pickets on this side by a continuous fire.

To reply to this efficiently at all points was from the length of front difficult in the extreme, and the marksmen employed in doing so had to be despatched from point to point of the hill sides to keep down the fire wherever it became most troublesome. The enemy occupied as a rule most excellent cover, specially guarding the side from which they expected danger. These men, however, posting themselves carefully at considerable distances apart, embarrassed them by replying to the fire of each point by shots simultaneously directed on it from either extremity of their line, after perhaps calling attention to its centre, and, becoming cunning stalkers as well as cautious shots, often succeeded in killing their man, or compelling him and his companions to quit their position altogether.

It was evident however that such a state of affairs could not be allowed to continue, and it became necessary to find a fresh passage to the plain in front, for the ultimate advance of the army, as well as a new line of communication with the Fusofzaie and its base of operations. As the enemy now apparently intended confining himself for some time to come to this desultory mode of fighting, the General was able to employ a large number of men in making or improving roads and defences and detaching surveying parties in search of the new passages to the plain required. The energy and success with which these operations were carried out seems to reflect the greatest credit on all concerned. Miles of good road over rocky and most difficult ground were constructed, and hundreds of yards of substantial stone breast-work thrown up or strengthened. And the Regiments of Musbee Sikhs, on whom much of the heavy work fell, after a hard day's work, sometimes at great distances from their camp, would proceed to the night duties of the position with cheerfulness and alacrity.

A curious circumstance had now come to be noted, which explains to a certain extent both the occasional respite given to the force from anything but a more or less distant fire, and the periodical and determined assaults which it experienced. As it is likely to become traditional amongst the frontier tribes, we record it for the benefit of those who may be engaged in future operations against them. This was their final adoption of Thursday night and Friday until evening, as the period for the commencement and close of any great attack, for which the reason appears to be correctly given as follows :—
‘ Before death it behoves every good Mussulman to repeat a certain prayer, failing which his soul is supposed to suffer certain grave inconveniences and delays on this side Paradise, unless the omission should take place during the Mussulman sabbath, when the precaution may be safely neglected. Now in their wars between one another, not only is the slaughter comparatively trifling, but a sword wound, or that made by the small matchlock ball, is seldom so instantly fatal as to preclude the performance of the necessary rite. In their engagements with us however they found our shot, shell, Enfields, grape, and shrapnell, to be less considerate, and many a pious worshipper of the Prophet was in consequence doomed to miss the embraces of the Houris which he had died to win. There was but one remedy,—to dispense with the prayer altogether; and after their first experiences of the effects of our fire, they fought on their sabbath accordingly.’

These interruptions proved welcome to the force, and in the intervals the Engineering operations rapidly advanced towards completion. Permouli was selected as the depôt in the Eusofzaie in place of Roostum bazar. The pass of Kanpoor or Sherdurra was cleared and made practicable, and a road constructed to connect it with the heights on the right of the camp. This was continued along the sides of the hills under Major Keyes’ position and, carried on between the upper and centre pickets, was pushed gradually forwards to the front at a safe distance from the Goroo Mountain. Large working parties from the European Regiments were employed in its construction, and, covered by strong parties of both European and native troops, made rapid progress towards the plain. Whilst this was going on another Friday intervened. The enemy finding the usual covering parties at a more than usual distance from camp, discovering also in all probability what must be the ultimate result of the work in hand, should it be carried to completion, came up in force to the attack. The covering parties, at a distance from all support, became involved in a struggle from which to retreat

down the side of the ridge on which they were placed, would have been to be annihilated, and suffered severely, losing seventy-nine killed and wounded, including five officers; Major Harding who commanded the party was killed, and it has been exceedingly difficult to obtain anything like a connected account of occurrences, regarding which the despatches are unusually reticent. There can be no doubt whatever that, had General Chamberlain's orders been literally carried out at the time they were delivered, the loss experienced would have been trifling in the extreme, but certain delays took place, and the distance from camp, the impossibility of observing from thence what was occurring to the front, and supporting promptly those engaged, together with the momentarily increasing force of the enemy and the close and heavy fire which they maintained, entailed a misfortune, which but for the determined courage of Major Harding, and the gallantry displayed by some of the officers and men on the summit of the hill above, might well have become a serious disaster. We shall in our next number proceed to give such particulars as we have been able to collect, assigning to each as far as possible its correct time and place, and its bearing on the general events of the day.

ART. XI.—*The First Bengal Agricultural Exhibition.*

AMONG the various measures adopted by Government for the development of the natural resources of India, and for the promotion and improvement of the agricultural industry of the country, the Bengal Agricultural Exhibition of 1864 holds a prominent place. Though a number of books have been published from time to time bearing on the productive resources of India, they chiefly related either to particular productions or localities, but they did not afford any information as to the productive capabilities of the whole of India, and even those works which have made their appearance, were wanting in those statistical and other details, which supported by official authentication, might have been the means of attracting the attention of practical men, disposed to embark their capital in local industrial enterprise. It is true, that in the course of official routine, much valuable information was collected and furnished to Government by many of its civil and military servants. Such information was duly forwarded to the Court of Directors of the East India Company; but somehow or other hardly any use was ever made of it, all the correspondence having generally been buried among the mass of records stored away in the New Street Warehouse, Bishopsgate Street. This is no exaggeration, and in corroboration of our assertion, we may instance the valuable collection of samples of manufactured articles sold in the Bazars of Scinde, forwarded by Sir Bartle Frere, the then Commissioner of the Province. The boxes on arrival in England were transferred to the warehouse, and would in all probability have remained there without further notice, had not the search for certain missing articles in 1855 led to their accidental discovery, when the despatch accompanying their transmission was called for, and it was then found, that the object of collecting and forwarding the samples in question was to draw the attention of the Hon'ble Court to the fact that a large portion of the more valuable fabrics sold in the Bazars of Scinde, were imported from Russia, though no one could tell the route by which they travelled, or the manner in which they were smuggled into the country. Such was also the case with reference to several other important communications bearing on the productions and commerce of India, which were shelved among a heap of useless records, merely because there

was nobody in the India House sufficiently interested in the matter, to give it his individual attention. Outsiders on the other hand were debarred access to information, which, if carefully worked out by practical men, and published by authority of the 'Honourable Court' might have resulted in the immigration of a number of interlopers; a result most decidedly opposed to the policy of the East India Company. Indeed the only work worth noticing, published under the auspices of the Court of Directors, and compiled from official documents, is the late Dr. Royle's book on the 'Productive Resources of India' which made its appearance in 1840; yet even in this work, the information it contains is chiefly limited to the cultivation of certain vegetable products, either forming a monopoly of the East India Company, or experimentally tried at the Government Botanical Gardens at Saharunpore and Calcutta, and certainly it most woefully disappoints the reader in the expectations which the title of the book may have induced him to indulge in.

The result of this disinclination on the part of the Court of Directors of the East India Company to give publicity to the information furnished to them by their own servants, was, that the actual capabilities of the productive resources of India, remained a complete mystery, not only to the world at large, but to the Directors themselves. There were many men most anxious to study the industrial products of India, but they could not obtain reliable collective information, and there appeared such a reluctance on the part of the East India Company to encourage their researches, or to afford them the least assistance, that any attempt to obtain the desired information through official sources had at once to be given up as hopeless. It followed therefore that people not only in Europe, but in England itself, knew less of India than of any other country on earth under a Christian Government, and the knowledge of its productive capabilities and natural resources, appears to have been limited to the comparatively few staple products, for which there existed a regular demand in the home markets.

How long this incomprehensible policy of the East India Company would have continued to act so prejudicially to the interests of India, it is somewhat difficult to say, but it was generally assumed that any radical change for the better, could only be looked for in a future generation. An event however occurred, which tended greatly to accelerate the arrival of the desired change, and which in its practical results has been the means of making the world at large better acquainted in six months with the results and the productive resources of India, than the East India Company, even, if disposed to do so, could have accomplished.

ed during the whole time of its tenure of India. We refer to the Exhibition of the works of art and industry of the world held in London in 1851. The man, with whom the idea of such Exhibition originated, had probably no conception himself, of the real extent of the benefits it would confer upon the world at large. The idea of a general Exhibition of the productions of the world, embracing every branch of industry and art, was so novel in itself, that it took every one by surprise, whilst the shortness of the period within which collections of such products were to be made and to be forwarded for display at the 'World's Fair' hardly allowed sufficient time to reflect, whether the Exhibition of 1851 was intended to represent only the results of the industry and art of the present age, or also those of any previous period. To this doubt perhaps, the extraordinary success of the Exhibition of 1851 may be chiefly ascribed; and we shall confine our remarks on that head to the collection forwarded from India.

There cannot be any doubt that in India the real scope and object of the Exhibition was not understood. The general impression was, that a collection had to be made of every thing that could be found in each district, and hence the Indian Department consisted of a heterogeneous assortment of specimens more suitable for a great Museum than a fair at which the productions of the world were to be brought together for honourable competition. But this very circumstance has in its practical results done an immense deal of good, for it has been the means of showing not only what India produced at that time, but what it was capable of producing in former years. Those who laboured under the impression that they possessed a thorough knowledge of the productions of art and industry of India, were completely amazed at the variety of specimens exhibited, of the existence of which they had not the remotest idea. The richness and exquisite fineness of the textile fabrics;—the beautiful blending of colours;—the elegance of works in precious metals;—the classic forms of articles of pottery;—the magnificent enamels on gold, silver, and glass;—the costly and splendid assortment of arms;—the Kufthgoree work on steel inlaid with gold;—the enamelled turnery;—the *papier maché* work;—the mosaics;—the specimens of sculpture in ebony, sandalwood, soapstone, ivory, and marble;—the filagree work in gold and silver;—the embroideries on velvet, silk, and cotton;—the specimens of plastic art,—all of these took every one completely by surprise, but that surprise was still further heightened by the display of the tools and implements used by native artizans in the production of the most delicate and exquisite works of art and industry. The ques-

tion which forced itself upon the mind of every one was, 'If the natives of India can produce these magnificent things with such primitive tools, what would they not be able to accomplish if they adopted modern implements and appliances?'

Not less was the surprise with regard to the natural productions of India. The collection on view showed that the capabilities of the country, whether viewed in reference to the mineral animal or vegetable resources, afforded an almost unlimited field for the employment of European skill, energy, and capital. The display of agricultural and other implements on being compared with similar specimens collected during half a century and shown in the Museum at the India House in Leadenhall Street, afforded an undeniable proof that the same primitive appliances which had been in use almost a century ago, had descended to the present generation. There were no signs of the least improvement, and indeed it appeared as if each caste had most industriously studied to preserve the same kind of tools and implements as were employed by their forefathers. Yet with these simple appliances, the natural productions of the country, whether animal, mineral, or vegetable, were converted into marketable commodities, many of which proved important staples of export and of coasting trade, whilst several of the productions of the loom challenged comparison with the finest fabrics of Europe, though the latter were produced by the aid of exquisite machines. The Exhibition of 1851 was thus the means of bringing for the first time to the notice of the world not only the works of the industry and art of India, but also the tools and implements with which they were produced; but beyond this, India derived no substantial benefits from the first Universal Exhibition of the world's productions.

An event however occurred a few years afterwards, which for the first time induced England to look to India for a supply of materials, for which the home manufactures had to depend upon importation from abroad. We refer to the war with Russia. At that precise moment Dr. Royle brought forth his valuable work on 'The Fibrous Plants of India,' and as it was compiled from the official information which accompanied the specimens of fibres forwarded from India to the London Exhibition of 1851, and supported by a report of the results of the practical tests to which such specimens had been subjected, the work attracted considerable attention, for it most undoubtedly proved that if the least encouragement were afforded to private enterprise, India would be capable of furnishing almost the whole of the raw material required by the English manufacturer for the purpose of cordage, paper, &c. Dr. Royle's work made its appearance in 1855, and the 'Exposition Universelle' in Paris afforded

an excellent opportunity of practically proving every assertion made by the learned author. In connection with the specimens of fibres arranged according to their natural order, was shown the cordage obtained from them by practical test, with reports of competent judges as to its capacities of strength and tension, as well as specimens of paper, &c., and the result of this was a most surprising impulse given to the export of jute and other fibrous productions from India in the following and subsequent years.

But the collection which appeared to cause special attraction among men interested in the productions of India was that of agricultural implements and machinery. It did not consist of models only, but of implements which had been actually used by Indian agriculturists. Their primitiveness and simplicity, when viewed in connection with the splendid specimens of produce on view, at once led to the conviction, that that produce was rather the result of the natural advantages of a rich soil and climate than of any aid that it could have received at the hands of the agriculturist, and people naturally enough argued that if a soil cultivated by such rude and primitive implements yielded the specimens on view, none could tell what might be expected from it by the application and working of improved implements on scientific principles. It was a question of great importance and well worth a trial, and there were people ready and willing to try it. Ploughs, cultivators, grubbers, scarifiers, harrows, clod-crushers, hoeing, drilling, sowing, reaping, and mowing machines with a variety of other agricultural machinery were constructed and sent out to India, but somehow or other they disappointed expectations. Modifications and alterations suited to local requirements were then devised, but even with these the implements did not appear to answer in their practical working, and it became clear that if the cultivator of the soil ever expected to adopt those modern implements and appliances, which have been worked with such decided success in England and America, he must have a better and stronger description of cattle.

In the mean time the inferiority of the cattle of Bengal had attracted considerable attention, and it was specially noticed that of late years the cattle had deteriorated in an alarming ratio. Various were the causes to which the existence of this evil was ascribed, and no end of suggestions were offered for remedying it. All however agreed that some immediate steps ought to be taken to avert a serious calamity which threatened the Indian agriculturist, and the prevalent idea was that the introduction of cross-breeds would be the most effectual and cheapest means of improving

the cattle of the country within a comparatively short period. Those however, who, not directly interested in agricultural pursuits, did not implicitly follow the tide of opinion, and could look upon the matter more calmly, thought that before arriving at a definite opinion it would be desirable to enquire not only into the causes of the alleged deterioration of the cattle, but also to ascertain whether it was confined to particular districts or general to all Bengal, and to get information as to the results obtained by the already experimental introduction of cross-breeds.

The information thus collected established three important facts: *first*, that the deterioration of the cattle of Bengal was more general than anticipated; *secondly*, that as far as the ryot was concerned, this deterioration was chiefly owing to overwork and comparative starvation of the animals; and *thirdly*, that cross-breeds, though eminently successful when tried, for every purposes, afforded no criterion as to the practicability of their general introduction as draught cattle amongst the actual tillers of the soil, since the experiments tried were undertaken by wealthy Zemindars and other private individuals, whose sole object was to show the improvement that could be effected in the cattle of the country by cross-breeds, and to whom the cost of production and the subsequent expense of food were only of secondary consideration. Still, notwithstanding all this information, all parties were agreed that some steps must be taken to devise measures for relieving the agriculturist from an evil that pretended disaster not only to him, but to the million to which cheap and good food were a matter of life and death.

This state of things being represented to the Lieut.-Governor of Bengal, His Honour at once comprehended the importance of the question; but before deciding upon the action which Government were to take in the matter, it appeared to him that it would be very desirable to ascertain first what description of animals the different parts of the country actually produced, as such would at once show the result of ordinary local breeds as well as of that of cross-breeds. A great show of cattle, and of the produce of each district, appeared best calculated to attain that object, and this suggested the holding of an Agricultural Exhibition at the Presidency.

The idea once started, soon expanded into a larger sphere. The complaints made only referred to the inferiority and deterioration of cattle used for agricultural purposes, but in order to enable people to form a more correct view on that point, it certainly was a matter of importance to ascertain not only the actual work which the animals had to perform, but also the

results obtained by such work. This necessitated the display of a collection of agricultural implements, such as were used by native cultivators of the soil, as well as of specimens of the produce obtained by the process of agriculture hitherto in practice. It was therefore resolved, that the contemplated cattle show should comprise specimens of live stock, agricultural implements, and produce.

No sooner did the intention of Government to hold an Agricultural Exhibition become known, than a number of European agents for manufacturers at home expressed a desire to be permitted to exhibit a variety of agricultural machinery and implements, such as have already been introduced into practical use in England and America, and which in their opinion might be employed with equal advantage in India. The request was complied with, a programme prepared, and a Central Committee appointed at the Presidency, which with the aid of local Committees at each district, was to work out the scheme. The originally contemplated Cattle-show thus swelled into an Exhibition of live stock, of agricultural machinery, both European and Native, and of the produce of the soil. A list of prizes for particular specimens under the three great classes was drawn up, and Government at once placed for that particular purpose at the disposal of the Judges who were to award prizes, the liberal sum of 30,000 Rupees. Numerous extra prizes were subscribed for at the Presidency, and the announcement of the First Bengal Agricultural Exhibition in 1864 was hailed as a move in the right direction by all classes of the community.

The undertaking being thus fairly started, local Committees were appointed at each of the districts of Bengal, and they were desired to explain the object of the Exhibition to the residents of the districts, and invite their co-operation. Considering the novelty of the undertaking and the suspicion it might rouse in the native mind as to the objects Government might have in view, it was particularly necessary that every doubt on the latter point should be removed, and that in explaining the real scope of the Exhibition, it should be clearly shown to the natives, that the results expected from the same must chiefly benefit themselves. How far these instructions were carried out or produced the desired effect, is difficult to say, but it appears that the prevailing impression among native as well as European Mofussil residents was, that the co-operation sought by Government consisted in getting people to subscribe money prizes, and this impression seemed to gain ground by the fact, that the names of all subscribers or donors of prizes were regularly published in the *Calcutta Gazette* under the orders of

Government. Native officials moreover thought that by contributing prizes to the Exhibition, they would please Government and bring themselves to favourable notice, and the result of all this was, that whilst money prizes came forth freely from every district, the real aim of the co-operation invited, was neither understood nor attained.

The month of August had drawn to a close, and the Central Committee, notwithstanding the indefatigable exertions of the Secretary Mr. Crawford, after six months' labour, found themselves in the predicament, that with a very extensive list of prizes offered for a variety of specimens of live stock, machinery, and produce, it was extremely doubtful how many of the specimens themselves, for which liberal awards were offered, would be forthcoming. No returns had up to that time been received from any of the local Committees, and indeed the prospects of the contemplated Agricultural Exhibition were most discouraging. The Central Committee, however, notwithstanding this drawback, did not relax in their exertions, and strengthened by the appointment of Mr. Dowleas as Joint Honorary Secretary, a gentleman whose practical experience in matters of Exhibitions was of great value, made another effort to secure success.

On reviewing the various proceedings connected with the undertaking, it became clear that its real scope and object were not understood in the Provinces. It was also evident that in order to secure success and attain the benefits expected to result from the Exhibition, two things were most essential: *first*, contributions of specimens in the various classes from all parts of the country; *secondly*, a concourse of people interested in agricultural pursuits, to see the collection on view, and to judge for themselves by comparison of the respective merits of each district. It also appeared to be a most desirable object, that Zemindars should be induced to send down their ryots to the Exhibition, that they might see the various descriptions of agricultural implements used in the different parts of the country. In pursuance of these objects the local Committees were again requested to lose no opportunity of explaining to the native community the real scope of the Exhibition, to set their minds at ease as to any erroneous impressions that might have existed as to the real intentions of Government, and moreover to make them fully understand, that the co-operation to which they were invited, consisted not in the subscription of prizes, but in contributions of the best specimens of live stock, implements, and produce peculiar to their respective districts, for which liberal money prizes were offered by Government. These instructions issued by the Central Committee, and strongly backed by His Honour the Lieute-

nant-Governor of Bengal, produced the desired effect. The Exhibition which a short time previously appeared a hopeless task, now held forth indubitable promises of success. Returns of contributions tendered poured in from all parts, and even Madras, British Burmah, the Straits Settlements, the North-Western Provinces, and Oude, intimated their intention of forwarding specimens of live stock, implements, and produce for competition. In addition to these, advices were received from England of a variety of machines and implements already on their way out to India, and the Central Committee which but two months before were at a loss how to fill the sheds, were now labouring under an '*embarras des richesses*.'

After the hearty manner in which the appeal to contributors was responded to, it would have been cruel to disappoint them, and it therefore became necessary to provide for accommodation in excess of that originally contemplated. Another consideration forced itself upon the attention of the Central Committee, namely, the large collection of agricultural machinery and implements expected from Europe. If the cattle of Bengal had really so much deteriorated as described, and if European agricultural implements were in reality so much better adapted to the requirements of the country, it was clear that in order to convince the native cultivator of these facts, something more than a mere display of machinery and implements was wanted. The Central Committee therefore decided, that machinery should be exhibited in working order, and that the various agricultural implements should be practically tested. Arrangements were made accordingly, and with these views sheds covered with corrugated iron to guard against accidents by fire were erected, steam boilers planted, a chimney built, and the required shafting fixed, and a special day was set apart for trying the steam ploughs. In fact everything that possibly could be thought of to secure the success of the undertaking, was most carefully provided for.

All those arrangements being made known through the posting of large placards in English, Bengalee, and Oordoo at all the railway stations and thannahs of Bengal, attracted considerable attention among the very classes for which chiefly intended. No further contributions of specimens were asked for, and it was distinctly explained that no money prizes were required. Zemindars and other wealthy native gentlemen begun to comprehend somewhat the object in view, although they could not altogether free their minds from the suspicion that beyond the avowed scope and object of the Exhibition, Government might be actuated by some ulterior motive, and indeed many a native

landholder would in all probability have hesitated whether to come to Calcutta or not, had not the Lieut.-Governor with admirable tact hit upon a plan which settled that point at once. The Commissioners of the several Divisions were directed to invite the native nobility and gentry residing within their circle to the Exhibition, with an intimation that His Honour the Lieut.-Governor would hold a Durbar. This latter was irresistible, and we fear that there might not be sufficient accommodation available in Calcutta for so large a number of visitors, especially near the Exhibition, applications came in from all parts for space whereon to pitch tents for such as were coming down with large retinues of native servants.

All arrangements having thus been completed, the Exhibition was opened on the appointed day by the Governor-General in person. It is not to our purpose to enter here into the details of the opening ceremony, and it will suffice to say that it was most successful, witnessed by the whole of the *élite* of Calcutta, and marked by the presence of a large number of the native nobility and gentry both of the town and the Provinces. As the Governor-General and suite, and the visitors passed through the various Departments of the Exhibition among the sound of the bands of music that were playing, it must have been gratifying to the members of the Committee to see the satisfaction depicted on the faces of the visitors and the astonishment of the natives at the sight which the Exhibition presented to them. Every thing that possibly could be thought of for the instruction, amusement, and comfort of visitors, was most carefully provided, and bore testimony to the successful exertions of the master-hand that sketched out the organization of the undertaking, and superintended its practical working.

But in thus according a well-merited tribute to the colours of the Central Committee, it cannot be denied that the official opening of the Exhibition was not exactly the thing which it ought to have been. Considering that the undertaking was the first of its kind ever attempted in this part of the world, and considering the pains that were taken not only in explaining its real scope and object to the natives of the country, but moreover to enlist their hearty co-operation, and that the noblemen and native gentry were specially invited in the name of the Lieutenant-Governor to come and see the Exhibition, and that the Commissioners of the several Divisions were ordered to Calcutta to be present on the occasion, we maintain that it would have been a matter of policy to have given a greater *éclat* to the opening ceremony. The natives of India are fond of ostentatious displays, and the opportunity of gratifying them

ought not to have been lost. There is no doubt that the fact of the Governor-General opening the Exhibition was an unmistakeable proof of the interest taken by His Excellency in the undertaking, but we venture to assert that the native visitors who came from different parts of the country would have been much more strongly impressed with that fact, and more convinced of the importance which Government attached to this first Exhibition, had the Governor-General and Staff, and the Lieutenant-Governor and suite made their appearance in full uniform, and thereby converted the official opening of the Exhibition into a state ceremony. If the importance of the appearance all officials connected with the International Exhibition of 1862 in London in their official costume was recognised by the Imperial Commissioners in England, surely it would have been a matter of policy to follow the same course in India, more especially if it be considered that with reference to future Exhibitions, it was an object to create the most favourable impression upon the native mind; an impression, which past experience tells us, is much more effectually produced by *Tamashas*, than by a quiet unostentatious proceeding. There is no question that the Punjab authorities managed that part of the Lahore Exhibition much better than we did in Bengal. We are aware that the subject of opening the Exhibition with a state ceremonial had been under consideration, and that it was negatived on the ground, that such exhibitions in England never partake of an official character. We submit that there is no analogy in that respect between England and India. In England cattle shows and other agricultural exhibitions are regularly undertaken by private societies who bear the whole expense themselves, whilst the first Bengal Agricultural Exhibition was an enterprise originated by Government, and its expense defrayed out of the revenues of the country.

Having thus explained the details connected with the origin of the Exhibition and the various stages through which it passed until the opening day, our next task is to consider the actual results which have already been produced, as well as those which may fairly be expected to be attained in the course of a few years. These results we propose to review in their economical, social, and political bearings, each of which is deserving of attention, not only at the hands of Government, but of all those who have the real interest of India and the development of her agricultural resources earnestly at heart.

With regard to the first, it is undeniable that the Exhibition has proved a complete success. People, whose ideas of husbandry had been confined to the practices in vogue in the districts

in which their families lived for generations; who know nothing of the productive capabilities of other parts of the country; of the different processes employed in agriculture; of the implements used, and of the cattle which breeding establishments produced, in different districts of India, came to the Exhibition and saw an epitome of the agricultural industry not only of Bengal, but also of the North-Western Provinces, of Oude, Madras, British Burmah, and the Straits Settlements. They moreover witnessed the practical working of machinery and implements already successfully used in Europe, and thus they had for the first time an opportunity of personally judging of the respective merits not only of the results of the process of agriculture practised in various localities of India, but also of the advantages to be attained from the application of European machinery and implements. Here were grain, pulse, tubers, fibres, silks, dyes, oilseeds, tobacco, tea, and sugarcane, all arranged in classes, and the visitors thus saw at one glance the identical productions from the many different parts of the country and could compare their respective merits. Struck by the superiority of several specimens, their curiosity was excited as to the implements used in their production and the kind of cattle employed for the purpose. This led to an examination of the various agricultural implements used in different parts of the country as well as to the cattle bred in the various districts. The result of this examination was that native visitors from the Mofussil returned to their homes fully impressed with the recollection of what they had seen; and they were for the first time made aware that the implements handed down to them by their forefathers, were no longer suited to the requirements of the present age, and that to raise crops which would stand competition with similar produce of other places they must substitute better machinery, and improve their ordinary processes of agriculture. They moreover discovered the great difference in the market value between superior and inferior produce, and the great gain that must accrue to them by the adoption of such of the improvements as came within their means. In short, the native agriculturist has learnt the wholesome lesson, that by the application of better implements and by greater attention to the various processes of agriculture, the same space of land may be made to yield a much larger crop and of a decidedly better quality. These remarks apply to the actual tiller of the soil, the ryot, whose means are generally very limited, but whose desire to get the utmost return for his labour and for the rent he pays, is not less than that of the landholder to make his zemindaries as profitable as possible.

As for the wealthy landowners who carry on cultivation on their own account, the European machinery and implements proved of almost incredible attraction and interest. The practical trials at the Exhibition convinced them beyond doubt of the superior results to be attained by the application of modern implements, and they saw another most unquestionable proof of the advantages derived from the employment of steam-power for various purposes connected with agricultural pursuits. Their experience already taught them that railways save time, and that saving time is saving money; and now they had another proof before them of what steam could effect with regard to agriculture. But with the suspicion, so strongly inherent in the native mind, whenever questions of improvement arise which threaten to upset old established practices or interfere with traditionary notions bequeathed by generation to generation, a reluctance prevailed to adopt for practical purposes, machinery and implements, which notwithstanding the unmistakable results they showed at the trials at the Exhibition, involve a money outlay and might after all have only been got up for the temporary purposes of the Agricultural show. We are willing to make due allowance for this feeling considering the novelty of the undertaking, but, thanks to the spread of civilization and the march of intellect, there were a good many native gentlemen above such suspicions, ready to incur considerable outlay in the purchase of machinery and implements, with a view to test their merits in practical agriculture. The large sales effected by Exhibitors during the fortnight that the Exhibition was open, afford an undeniable proof of our assertion. If we then take into consideration, that the Exhibition has been the means of exciting the curiosity of those who, naturally averse to innovation of any kind, stuck to old traditionary customs;—that this curiosity induced them to examine the various implements on view, and to compare them with those they had hitherto been in the habit of using;—and that large purchases have been made not only of such implements but even of machinery for the purpose of testing and eventual practical adoption;—we maintain that with regard to its economical bearings, the Exhibition has been as successful as it will prove beneficial to the country.

And there cannot be the remotest doubt that it has been equally so in a social point of view. It is well known that natives have the greatest aversion to leaving their homes and travelling to some distance. While even to proceed on a pilgrimage requires considerable resolution and a good deal of preparation, how much more must have been their objection to travel all the

way to Calcutta, for a purpose the object of which was beyond the comprehension of the majority. The prevalent impression appears to have been that the Exhibition was to be a sort of great *Mela* or fair, at which Government exposed for sale a variety of livestock, machinery, and produce, which those invited to come down, were expected to purchase. The rule of restricting the produce to be exhibited to mere samples of limited quantities, appeared to puzzle many, for they argued not inappropriately, that if the Exhibition was to be, as they imagined, a great fair, why should people wishing to bring their produce on sale, be restricted to such small quantities? On the other hand it seemed equally incomprehensible, why such large prizes should be offered for the *best* specimens exhibited in limited quantities, when in the opinion of the cultivators, those prizes ought to have been held out to such as could produce the *largest* quantity irrespective of quality. However the fact of prizes aggregating Rupees thirty thousand being offered by Government, whilst a further inducement was held out by the subscription of numerous local prizes, produced the desired effect, and whilst there was a large number of people ready to come forward and compete for such prizes, the more intelligent class of natives determined to come and see the result of such competition. Moreover many of the wealthy Zemindars sent their ryots to the Exhibition, well aware that if the Exhibition was really in any way to be the means of promoting the agricultural interests of Bengal, it was of paramount importance to interest the actual tiller of the soil,—the ryot, in any process, by which, whilst immediately benefiting himself, he indirectly contributed to the prosperity of his landlord—the Zemindar.

This combination of varied motives for seeing the Exhibition produced a result far beyond what was ever anticipated. The Show having been limited to a week, every one was anxious to be down at Calcutta in due time, and the consequence was, that during the whole of that period people were gathered from various parts of the country, whose positions in life, ordinary occupations, and variety of castes, comprised such a heterogeneous mass, as probably never before met in any one particular place in India. At first there was a marked distinction observed between the various native visitors, and each class kept carefully to itself. Each native Prince with his retinue formed his own party; so did the Talookdars, Zemindars, and other native gentlemen of respectability, but in the eagerness to see the wonderful working of the machinery, of the fountains, and of the effects produced by steam power, all pressed forward, irrespective of position or rank, to get the best place whence to get a good

sight, and thus high and low, rich and poor, stood side by side, forgetting all distinction of rank or caste, and actually entering into a mutual expression of their own views. Nawabs, Maharajahs, Rajahs, Talookdars, Zemindars, Shroffs, Mechanics, Clerks and Sirkars, appeared to form but one large party, and to mix together as if they all belonged to but one class; and when fatigued by the constant and long walks which the inspection of the wonders before them necessitated, they retired to the large tent to rest themselves, here again all distinction vanished, each considered himself fortunate in getting a chair, regardless of who the person might be, who occupied the one next to him. Meeting in the same manner almost day by day, all became more familiarized to each other, and the high nobleman, who according to the customs of the country, perhaps never in his life before condescended to speak to an inferior except through the medium of his Dewan, was on the closing day of the Exhibition seen conversing freely with people regardless whom they might be or where they came from. The Exhibition therefore has produced a sort of social revolution, which must be regarded as the second practical step (railroads being the first) towards the attainment of that reform in the relations between man and man, which is absolutely required to raise the native of this country, and the absence of which has hitherto proved a formidable barrier to the intellectual, moral, as well as industrial advancement of India, and to the development of her natural resources and consequent prosperity.

And now we come to the political results produced by the late Exhibition; results which in all probability have never been dreamt of, but which forced themselves into existence by the very results of the undertaking. Industry, whatever its particular branch may be, can only flourish under the fostering auspices of peace. Its stability, its further development, and its extension to distant parts of the world by the interchange of commodities, are all dependent upon Peace. Commerce thus forms the great chain which engirdles the industry of the world, and in which the industries of the various nations constitute the connecting links. It is a practical proof of the French saying, 'l'union fait la force;' it is a sort of Masonry, which, shorn of its mysteries and paraphernalias, unites mankind into one common bond of fraternity and good will; and strengthened by personal interest, as well as incited by a spirit of honourable competition, brings forth the actual productive capacities of each country. In raw materials we see the productions which human industry is employed. In machinery we perceive the agents which human ingenuity brings to bear upon

products of nature. In manufactures we see the results produced by the operation of industry upon natural produce; whilst sculpture, models, and the plastic arts illustrate the taste and skill displayed by the several nations of the world in the application of human industry. Where the field for competition embraces such a large variety of subjects, and the awards of Juries are limited to a specific number, disappointment in many instances is unavoidable, and in fact anticipated, yet it will in no way check the spirit of competition, for each nation is sure to produce or exhibit some specimen or other, which will outrival all other. The result is a strict inquiry into the means, by which the most perfect specimens are produced, and thus another proof is afforded of the old saying, 'We live to learn.'

The Exhibitions of 1851 and 1862 in London and the *Exposition Universelle* in Paris of 1855 clearly proved that the great progress made within the present century in bringing the productions of the soil to their present state of perfection, is almost entirely due to the application of science to practical agriculture. The Bengal Agricultural Exhibition of 1864 showed the people of this country these modern appliances as well as the results obtained therefrom, and they did not fail to appreciate them. But the same people were calculating people, and they soon found out that costly machinery and implements, however much they might aid in increasing the annual yield of crops, and in improving the quality of the produce, required in the first instance a heavy outlay, which could only be recovered gradually out of the increased annual profits, and that therefore several years must elapse before the full substantial benefits could be derived from such adoption. They were likewise alive to the fact that to attain such an end, they must be allowed to pursue their vocation peacefully and uninterruptedly for a number of years, for an outbreak, a mutiny, or a rebellion might lead to the destruction of all machinery and cause the ruin of its owners. Yet after giving due weight to all these considerations, there were a good many native gentlemen, who purchased machinery and implements to a large extent. Steam engines, drilling and sowing machines, ploughs, pumps, oil, rice, and flour mills, &c., were bought up and forwarded to various parts of India, to be practically employed, and in some cases under European superintendence. Now as the real advantages of such machinery depend upon its regular working during a number of years, and as such regular and uninterrupted working is endant upon a continuance of peace and quiet, it is obvious the purchasers of such machinery are personally interested in the maintenance of a peace, which allows them the

undisturbed pursuit of a vocation to the results of which they not only look as the source for recovering the first heavy outlay incurred, but also as the means of increasing their personal prosperity and consequent annual income.

The Bengal Agricultural Exhibition has thus been productive of three particular results, which form a most important epoch in the history of modern India. It has attracted the attention and excited the interest of the people to an extent which holds out the brightest hopes for great improvements in the agricultural industry of this country; it has served as a foundation stone for that structure, which is to work out a gradual reform in the social position of the natives; and it has impressed upon the minds of those willing to profit by what they have seen, that it is to their own interest to co-operate in the maintenance of that peace and quiet which are essential to success, and upon the continuance of which the further development of the natural resources of the country, as well as the stability and extension of the commonwealth of India, so materially depend. The Exhibition has moreover paved the way towards a somewhat more friendly feeling between two antagonistic races, for whilst it must have shown to the natives of the country that in the aim for material improvement to be attained by the introduction of modern machinery and implements, they must depend upon England for a supply not only of the machinery itself, but also of people to work it; it has on the other hand convinced the English manufacturer, that the surest means of promoting the introduction of such machinery and implements, is first by reducing their price to a minimum cost, consistent with a fair profit, and secondly by teaching the natives how to employ them advantageously without the necessity of entertaining an expensive European superintendence.

It now only remains for us to enquire whether and how far the Exhibition has solved the important question as to the actual cause of the deterioration of the cattle of the country, and the best means for remedying the evil. The reports of the Judges, though valuable in themselves, are chiefly an analysis of the specimens which came under their observation, but they do not exactly meet the objects for which the Exhibition was instituted. Nor is the difficulty overcome by the information subsequently collected by Government and published in a Supplement to the *Calcutta Gazette*; indeed whilst explanation is given with regard to periodical cattle murrains, and many opinions are offered as to the results obtained and likely to be obtained by cross-breeds, the actual questions of the deterioration of the cattle, their fitness for working improved ag

machinery, and the best means of speedily remedying the existing evil, remain unanswered.

In our opinion, the cause of the evil is as clear, as the remedy for it is simple. If we take into consideration the variety of local circumstances which affect the consideration of this question, we cannot fail to perceive that the Bengal bullock is precisely the animal best adapted for the soil, the climate, and the disposition of the people of the country. Capable of undergoing great fatigue, patient almost to a marvellous degree, satisfied with the simplest food, moving at a pace congenial to the habits of its attendant, and able to carry or drag loads over tracts of land where roads are unknown, the bullock both for agricultural as well as for draught purposes is best suited to the requirements of the country. Such at all events was the Bengal bullock of former days, but times have changed, and the bull of the present age is quite a different animal from the bull bred fifty years ago.

But the deterioration of the cattle must not be attributed to the present period, for it began to manifest itself nearly a quarter of a century ago, and unchecked in its progress, developed itself to its present alarming degree with the expansion of the internal and external trade of Bengal, and with the consequent increase in the development of the agricultural resources of the country, both of which led to an increased demand for cattle. But this great demand was not met by a corresponding increase of supply, indeed instead of paying additional attention to breeding establishments, a number of bulls were withheld from cattle farms altogether, and at once employed on agricultural and other works. The immediate result of this latter step was, that bulls being put into yoke long before attaining their proper age, broke down much sooner than in former times. When the railway works commenced, and the lines became available for practical purposes, the trade received a considerable impulse and caused a further demand for cattle. The supply being inadequate, the deficiency was made up by getting a greater amount of work out of the same cattle without a corresponding increase in the quantity and quality of food.

Lastly we may point out the treatment which cattle generally receive at the hands of their attendants. In no country on earth is cruelty to animals so much practised as in Bengal. Independently of the weight which cattle are made either to carry or to drag without regard to their physical strength, animals with sores and often bleeding under the treatment they are openly employed on daily works. Those of our who have witnessed the manner in which an unfortunate is made to drag a load beyond his strength, and the way

in which he is roused up again if succumbing under such weight, must be surprised that they continue in possession of their tails, or are not rendered totally blind. Yet what we state is a daily occurrence even in Calcutta, where a law for the prevention of cruelty to animals exists, but evidently remains a dead letter. When such proceedings predominate, while they seriously affect the cattle now in use, it is clear that they must be still more telling upon their progeny.

Summing up our remarks, we arrive at the conclusion, that the deterioration of the cattle of the country is mainly attributable to the following causes, *viz* :—

1st.—Withdrawal of a number of bulls from breeding farms.

2nd.—Employment at too early an age.

3rd.—Work imposed beyond their ordinary physical strength.

4th.—Inadequate food, both as regards quantity and quality.

5th.—Want of proper care and treatment when afflicted by disease.

The remedy is obvious, but before it can be acted upon to its full extent, and any improvement becomes perceptible, it is necessary to provide for the current demands of an increased trade, either by importation of cattle, or by the substitution of mechanical power, though there can be but little doubt that both will be required in addition to what local breeds may be able to supply. Though the Exhibition has thus far not solved one of the primary objects connected with the undertaking, yet it has been the means of rendering us acquainted with the best specimens which local breeds can produce in Bengal, as well as with the results obtained from cross-breeds, and these leave no doubt on our mind, that under certain arrangements and conditions Bengal farms would still be able to supply the precise kind of cattle, best adapted to the requirements of the country. The Exhibition must therefore in whatever light we may view it, be considered as eminently successful. It forms an epoch in the history of India of far greater importance than at first sight may appear. We have already pointed out its economical, social, and political results; we have now only to add, that it has afforded a tangible proof not only of the importance which Government attach to the development of the agricultural resources of this country, but also of their earnest desire to promote and encourage local industry by opening a market of honourable competition, in which successful competitors obtain money prizes of considerable amount, and establish a for themselves in the markets of India.

SHORT NOTICES.

The Madras Journal of Literature and Science, edited by the Honorary Secretary of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, No. I. Third Series.

It must follow from the nature of their constitution that associated bodies should have their intervals of languor as well as their periods of brilliancy and activity. In the annals of the Madras Royal Asiatic Society the last period of its activity was during the presidency of Mr. Walter Elliott, whose zeal, energy, and love of science brought together a large number of good workers to uphold the character of the benighted presidency. His retirement, however, ushered in an era of lethargy which even the patronage of Governor Denison for near half a decade has failed altogether to dispel. We are not disposed to be severe upon the only scientific body in Madras, but the last number of its Journal, now on our table, obliges us to say that it is not what it should be, though perhaps an improvement upon its predecessor. The first article in the number is an essay 'on Native Law as administered in the Courts of the Madras presidency.' The object of its author, Mr. J. D. Mayne, is to lay down certain canons which should govern the substantive law of conquered nations so as to provide for its gradual development and modification in accordance with the growth and improvement of the people themselves. This is a fair subject of discussion, but we cannot but think it quite out of place in the organ of a learned body claiming rank with the Royal Asiatic Society of London, the *Société Asiatique* of Paris, and the German Oriental Society. It is no doubt awkward that a bench of English judges in the highest appellate court of the country should sit gravely to decide 'whether a particular caste should be allowed to wear white shoes; whether pilgrims to a particular shrine might take the purificatory bath with any priest they liked, or only with certain special Brahmins; whether it was good cause for excommunication that a man, having a daughter to marry, and his choice of two nephews as husbands, had intended to marry her to the younger in defiance of the prescriptive claims to the elder'; or whether particular idols should have their noses marked with a triangle or twisted to the right or left. It is worse that the said august judges should have decided upon 'the admissibility of certain mantras, or holy verses at particular ceremonies' and forbidden 'the blasts of a *tiruchunnam* at some special basis of pagoda performance, adopting the decision of the lower court "that the blowing of a *tiruchunnam* or trumpet, or the use of any musical instrument at the time of crowning the defendants with the *padagopam* whether at the commencement or conclusion of their

“ministration, was an unwarrantable innovation on the established, and
 “ordinary ritual, of which plaintiffs had a right to complain, and by
 “which they would be aggrieved and endamaged in their feelings, and
 “honour.” But the discussion of such questions belongs to reviews
 and popular periodicals, and not to the auxiliary of the Royal Asiatic
 Society of Great Britain and Ireland. Passing over the second article,
 in which Captain Biddome, the officiating conservator of forests, affords
 some fresh contributions to the Botany of Southern India, we have
 translations of a number of Sanskrit and Telegu spells found on a
 murderer who had enticed a girl into his house, and killed her with a
 view of using her corpse as an ingredient in one of his incanta-
 tions. These spells intended to ensure mastery over demons and Sakta
 divinities, are of the usual Tantric cast, stupid, unmeaning, and disgust-
 ingly dirty, and we have yet to learn the good they are to serve in the
 Journal under notice. Mr. Pogson’s paper on the Madras ‘survey of the
 ‘Southern heavens’ is an announcement of that gentleman’s intention
 of systematically mapping the southern hemisphere as far as visible
 from Madras, the instrument to be used being an exquisitely fine foot
 telescope, the property of Dr. J. Lee. F. R. S. of Hartwell. The
 result of this survey when completed will, we have no doubt, be a
 valuable contribution to the science of astronomy. Mr. Pogson also
 notices two new variable stars of 8th to 14th magnitude. The next
 article is from Mr. J. H. A. Branson of the Madras Bar. Its subject,
 the Quatrains of Omar Khayyam, the astronomer poet of Naishapur,
 is not new. It has been already noticed by de Tassy, D’Herbelot,
 and Sprenger, as also in the pages of this Review (ante XXX p. 144);
 it is nevertheless of interest, and we are glad Mr. Branson has taken it
 up. He is an able writer, and we hope frequently to have the pleasure
 of reading the result of his researches in oriental literary history, a
 branch of study which is now very much neglected. The most im-
 portant paper in the number is an essay ‘on the origin of the Sanskrit
 ‘linguals’ by Professor Buhler of the Elphinstone College, Bombay.
 It has become a fashion of late with our Dravidian scholars to view
 every thing Sanskrit through a Dravidian medium, and to stumble
 upon no end of Turanian spectres in the elements of the Sanskrit
 language. One of these fancies is the opinion that Sanskrit linguals
 owe their origin to Dravidian influence, and consequently all Sans-
 krit words in which linguals occur are foreign to that language.
 Dr. Buhler has undertaken to controvert this opinion and afforded
 good reasons to prove the Aryan origin of that class of letters.
 At the end of his paper he has a few words to say regarding the
 version of dental into linguals in the English language. His
 opinion on this subject however, we venture to think, is not found
 fact. It would be, we believe, more reasonable to suppose, that
t and *d* of the Teutonic languages were lingual, and that their
 representation by the dentals of the Roman alphabet (it having none
 of its own) has produced the anomaly of dental letters repr-
 lingual sounds, than to assume with the Doctor that those la-
 originally had no linguals, but ‘gradually developed a good ma-

one knows better than the learned professor himself that sound can never be imported from one language into another, and it remains yet to be proved that new sounds crop out of their own accord or by the natural wear and tear of language without any physical change. The subject however is yet a debatable one, and we must leave it therefore for the present in the hands of our philologists.

Looking Back ; or Pique, Repique, and Capote. By George Arthur Von Walstab, Calcutta ; Englishman Press, 1864.

THIS novel is not devoted to Indian subjects, nor are any of the scenes in it laid in this country, and yet there are circumstances connected with its production which entitle it to the favourable notice of Indian readers. The author of the novel is a resident in Calcutta, and for some years past has been generally known as the Sub-Editor of the *Englishman*, in which capacity we have reason to know he has won good opinions from the public generally. This novel has accordingly excited much interest, and we can safely say will add much to its author's literary reputation. It is lively and sensational, crowded with incident, and replete with romance and adventure ; the reader being carried from England to the Continent, and thence to Australia, and every where called upon to witness scenes and characters which are at once original and lifelike.

Having said thus much in favour of Mr. Von Walstab and his clever novel, we cannot but feel some regret that he should not have a fairer field for his ability as a novelist than any which India affords. Indian life is so exclusively money making, than even our men of original tastes and critical appreciation of authorship have no leisure to devote to novel reading ; and thus a romance which would have quickly made its way in England, is but slowly securing a reputation in this country. We should strongly recommend Mr. Von Walstab to secure a good London publisher to reproduce it for the benefit of the large and daily increasing class of novel readers in the mother country.

We regret that our space will not enable us to give large extracts, but the following reflections near the commencement of the work will be sufficient to convey a pleasing idea of the thought and experience of the author :—

Looking back ! — It is not over pleasant sometimes. There are good intentions made and broken, and the mirror sometimes is sadly dim, and at others too crowded with what you would rather were not reflected on that surface which to no man is ever spotless. There are slights to parents, petty faults of youth which seemed so trifling then, but have led to such bitter consequences ; hasty words followed by hasty actions, actions perhaps the forerunners of the skeleton locked in your closet, and which so often looks over your shoulder as you gaze into the mirror—the skeleton which you have accustomed yourself to, yet which you would be sorry that even those nearest and dearest to you, should see.

'Looking back at dark shadows of the past, thronging as thickly as the shadows of coming night fall in some old avenue, dark and gloomy, telling of what it all comes to, the past and its memories. And yet it is good to look back even into the most ordinary life, for out of it may be gleaned a lesson for the future—a lesson by which others may profit. And so I have opened my old desk drawer, and taken out the mirror, and on to its surface crowd scenes gone by, and friends, some dead and some scattered over the world—friends whose lives have crossed and mixed with mine till their past has become a portion of mine, and our shadows walk hand in hand on the mirror. And as I gaze on the mirror the string of the letters is untied, and they lie loose before me. One by one they are read—one by one old memories come trooping on my mind, old faces and familiar voices hover round me, and with those voices my old comrades and friends rise before me.

'And thus, with the mirror before us, every fresh memory replacing the worn quicksilver, we sit side by side in the early morning, and the still evening, gazing into the past which has been sad to some and happy to others, "Looking Back."'

Minutes of Proceedings of the Bethune Society, for the Session ending April 14, 1864. Stanhope Press, 1864.

Report of a Meeting of the Bethune Society, in honour of its late President the Revd. Alexander Duff, D.D., LL.D. Stanhope Press, 1863.

The Address to Dr. Duff, from the Bethune Society, and his reply. Stanhope Press, 1863.

THE above three pamphlets form the outcome of the Bethune Society during its last Session. An outsider would perhaps infer that the main object of the Society was the glorification of Dr. Duff; but he would do it grievous wrong in thinking so. The Bethune Society gets through a good deal of quiet and unobtrusive work. The lectures are of an interesting and suggestive character, are well attended, and bring together men who ought to meet, but who never do meet, except on such occasions. If there were a few more of these Societies, if they met oftener, and if the European community encouraged them more, (for native gentlemen are not remiss in attendance) we should not only see the ostensible object of such a Society—the propagation of knowledge—advanced, but we should also see secured that which we feel to have been almost as important an object in the eyes of those who first founded the Bethune Society:—a more thorough mutual understanding established between the Europeans and Bengalis engaged on the pursuit of the great end.

Nor was the homage paid to Dr. Duff, though to our taste a little and somewhat oriental, at all out of place. Dr. Duff, a powerful mind and great facility of speech, had the good sense

devote himself to the cause of general improvement, and not merely, as some missionaries do, to the promotion of a particular set of religious views. This accounts for the singular phenomenon of a body of those whom our mothers and sisters call 'heathen's' meeting to do honour in overpowering and overflowing terms of eulogy, to a Christian Missionary. These are not converts of Dr. Duff, nor likely to be. But they are men who, having watched him through a long career, have seen that he meant them all the good he could, that he was in earnest, if ever man was, that he sincerely loved the people of India, that his missionary zeal was but a portion of his eagerness for their general well-being, and that he felt it his duty in his Master's cause to diffuse among them all God's gifts, knowledge and civilization and refinement, beneficial legislation and political coherence, and not to withhold these, because they would not accept the faith which he thought better than these. We remember reading an abominable pamphlet by a missionary at the time of the Indigo agitation,—or to say the truth, we consigned it, half-read, to the waters of the Chilka Lake—which laid down that the Christian was not justified in labouring, or even in wishing, for the temporal benefit of the natives, who are children of wrath, and should be treated accordingly. Thank God, few dare preach this doctrine, but as long as it is even tacitly acted upon by any, we cannot wonder at the respect and admiration shown, by all who can form a judgment, for Alexander Duff.

By the bye, when are the Bethune Society going to furnish us with the answers to Mr. Long's five hundred questions?

Avesta: the Religious Books of the Parsees; from Professor Sprengel's German translation of the original Manuscripts. By Arthur Henry Bleek. London: Bernard Quaritch.

At last the European student may be said to be placed in possession of a trustworthy translation of the Zendavesta; for though we should have preferred a version direct from the original Zend, instead of through a German medium, still the present publication is infinitely more satisfactory than the wretched French translation by Anquetil Da Perron published nearly a century ago. To review the *Avesta* is a task altogether beyond our limits; but we may remark that the subject is one well worthy of being investigated by a competent critic. Like most so-called sacred books, it contains much matter belonging not only to different periods, but to different creeds; and a searching analysis of the whole would we believe bring out many important results. The Parsee religion, like many others which we need not name, is a compromise between an older and a later belief; between that hateful old Magian religion, with its magical rites and human sacrifices, which is indicated by the word *magus*, and that purer reformed religion preached by Zoroaster which reduced the Magian gods to the category of devils, and substituted a faith in a Supreme Being, symbolized by light &

flame, who in the end triumph over the powers of evil, as light triumphs over darkness. Purity in body and in heart were the leading objects of the old world prophets, who found themselves called to do battle against hateful rites, bloody sacrifices, and the depraving influences of a besotted priesthood upon an ignorant and credulous people. There may be a few relics or remains of old traditions of early migrations imbedded in these sacred writings, and it might be worth while to extract them, as well as such precepts in illustration of ancient law and morality as are at present intertwined with mere theological dogmas.
